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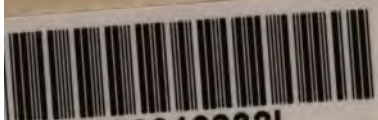
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THE JEW,

THE

MASTER-KEY

OF

THE APOCALYPSE;

IN ANSWER TO

MR. FRERE'S "GENERAL STRUCTURE,"

AND THE

DISSERTATIONS OF THE REV. EDW. IRVING,

AND

Other Commentators.

By JOHN A. BROWN,

Author of "The Even-Tide," and "The Mount of Vision."

"We conclude, therefore, that the nation in our text is not the Jewish nation."
IRVING.

"———Therefore, I said, hearken to me, I also will show mine opinion."
ELIHU.



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P R E F A C E.

THE confidence with which interpretations of prophecy, founded upon "Apocryphal fragments," have been imposed on the attention of the Christian world, and the specious allurements held out for an erroneous conception of the truth of Daniel's eleventh chapter, arising from the extraordinary appearance on the stage of the world of one man more distinguished than others of his class and genus for ferocity, "and doing according to his will," in recent times, require some caution to be exercised by those who read, and by those who desire to understand the words of this book of the Apocalypse, and to "keep those things which are written therein."

It is the more necessary, because Mr. Frere, in his "General Structure of the Apocalypse," has taken for granted, that all which he had before submitted to the attention of the public was true, and still presumes to make his exposition of Daniel the basis of any sound interpretation of the revelation of St. John. It is yet more extraordinary, that whilst "*the church*," "*the church*," is the burden of his song; THE JEW, of whom God himself speaks as "the apple of his eye," is altogether forgotten; yet has Ezekiel declared, that in the future day "*all the trees of the field*," (or churches of the prophetic world,) shall know that the Lord hath made the dry tree *Isaiah*. xvii. 24.) and planted it on d eminent, even the mountain ael; and, according to Isaiah,

"they, (the people of Israel,) shall be named the priests of the Lord; men shall call them the ministers of our God," that "their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed whom the Lord hath blessed." (lxi. 6, 9.)

The Rev. Mr. Irving has still more boldly asserted, that "this book of the Apocalypse (in his application of the 144,000 sealed of the twelve tribes to the people of Great Britain,) concerneth *the Gentile Church*, its sufferings, its backslidings, its judgments, and *its glory*, touching *the Jews* only by way of a continual concert with the Old Testament prophecies," Vol. ii. p. 329; and thus, he adds, p. 332, "The nations to be visited are called continually by the name of Babylon, and the nation that is preserved is therefore designated by the name of Israel," the preserved nation being, in the judgment of Mr. Irving, the sealed of the twelve Tribes, or the British Nation, and consequently, the Israel of God. If the parallel be true, we are still the slaves of the Papal Harlot, the deliverance arising only with the destruction of Babylon. The pretensions of these authors to disfranchise the Holy People of their privileges, and the authority with which they discharge them from the prophecy of Daniel and from the revelation of St. John, will perhaps appear in the following pages; though the design of the author is not so much to combat the opinion of others, as to express the conviction of his own mind, that neither the prophecy of Daniel, nor the revelation of St. John, can possibly

be understood, unless the Jew be made the Keystone of every prophetic structure.

The author has not entered on the question of time in this "Jewish Key," having already discussed such points in "The Even-Tide;" and it will be sufficient to state his firm belief, that a very few years will determine the crisis which is to restore the beloved people to their own land; and that we are now living in that eventful period in which "*the 144,000 which are the first-fruits to God, even the Lamb, are to be sealed in their foreheads;*" during which sealing, "*the four winds,*" or armies of the four existing monarchies, appointed to desolate "*the earth, sea, and trees,*" are to be restrained. In the desolation predicted, whenever that event shall take place, will that *holy* nation (for "*if the root be holy, so are the branches,*") discern the hand of God directing their wearied steps to their own land.

It is, however, from the internal evidence of prophecy, and from a correct understanding and appropriation of the symbols, as well as from a just comparison of the different prophecies, not as it respects any one book, but the whole of the inspired volume, that we can alone determine the character of the times in which we live. The sanguine mind of man grasps at the passing shadow, and builds his fleeting hopes on the event of the day, and is too impatient to wait the appointed time of God, and the development of the Divine counsels; but the certainty that the mystic times are not expired, at the close of which we may justly expect "*that day,*" in which "*the lofty looks of man shall be*

humbled, and the haughtiness of men be bowed down, and the Lord alone be exalted," is, that "the power of the Holy People still continues to be scattered." It is nevertheless, remarkable, that the oppressing power, even their great adversary the dragon, for "the war in heaven" has not yet taken place, is now reckoning by his *twelve hundred and forty-third* year. It is to darken counsel, therefore, to propagate the opinion that the twelve hundred and ninety years can have been fulfilled, whilst the Mohammedan abomination exists on the surface of the prophetic earth; nor has any event occurred of that signal nature, obviously intended by the termination of those years, which can possibly reconcile the intelligent mind to such a supposed accomplishment of prophecy, as is asserted by Messrs. Frere and Irving, in reference to those days.

Mr. Cuninghame, in a recent pamphlet, has very ably and successfully attacked the prophetic period of these celebrated authors of the two thousand four hundred years, though Mr. C. had himself agreed in nearly a similar conclusion as to the twelve hundred and sixty and twelve hundred and ninety years. The opinions of that gentleman, as to the expiration of these several prophetic periods, seem to have undergone some change, for he avows that those who have dated the commencement of the two thousand three hundred years from the commission of Ezra, may very possibly be correct. Where, however, does he find the opinion of such authors expressed, save in "The Even-Tide," and in a fugitive paper penned fourteen years since, by the same author,

in which that circumstance was particularly stated. So far, then, from there being any just ground for concluding that the remarkable events predicted by Daniel have been fulfilled, the very fact shows, because of no important occurrence in these our own days, that the period of twelve hundred and ninety years cannot have been accomplished, and that also, because the power of the Holy People still continues to be scattered; but if the commission of Ezra be the correct epoch of the two thousand three hundred years, and if the Mohammedan be the oppressing power, the duration of which is "the time, times, and a half," and its years be lunar years, the restoration of Israel may be shortly expected, for these two grand exits of time terminate at the same moment, and then may "the sanctuary be cleansed."

With a more copious definition of symbols than modern writers have chosen to give, excepting the admirable author of "The illustrations of prophecy," and endeavoring to compress his general sentiments for more easy perusal, the author has submitted a concise view of the contents of each chapter of the Apocalypse, and has endeavoured to show the synchronisms of the symbols, and their connexion not only with other portions of St. John, but with the other prophets.

It would be a very partial and limited view of the subject, were the revelation of St. John to be considered a perfect revelation, and to be interpreted by itself. It is, in fact, the concentration of all the symbols employed by other prophets, all of which refer to one subject,—the deliverance

of Israel and their future glory (not the glory of an undefined church,) at the future advent of Messiah, after *the glory* or *the sun* of the empire of the present dispensation of their enemies shall have for ever passed away.

Let it not be imagined that the author is willing to abandon one jot or tittle of the privileges to which he considers himself entitled as a believer in Christ, or that his views are carnal, because he believes the re-establishment of that holy people, as *the portion and inheritance of the Lord*, in glory in their own land, will be the final result of all revealed truth; for if Christ be "a light to lighten the Gentiles, he will be *the glory of his people Israel*," which will be the consummation of the glory of the glorious Redeemer.

The grand question is, not what our forefathers have in vague and indefinite terms expressed concerning the symbols, but "what is truth." The scriptural mind will necessarily revolt from that system of spiritualising and paralysing all the prophecies of truth, as if there were nothing revealed but that this British nation, or the supposed pure and Protestant church, were the Mount Zion, the daughter of Jerusalem, the true bride, or the sealed of the Lord of Hosts; more especially will it dissent from the proposition, that our own nation are "the people of God," apostates as they are, and having abused their manifold privileges, and which but for those who may be considered "*the salt*" in the midst of them, would, in all probability, be visited with the heaviest judgments of God, for "to whom much is given, of him shall much be required." Perhaps

the time is coming, when even this nation, boasting themselves of *their wooden walls* and their military prowess, and, with singular inconsistency, their pure and holy faith, once, indeed, delivered to their forefathers, but shamefully abused, and made a stepping-stone to power and authority, may be burnt up with the Turkish "fire and brimstone" of the king that shall do according to his will; and, like ZIDON, *her type*, the Lord God be glorified in the midst of her, by "sending into her pestilence, and *blood into her streets*, (cities,) and the wounded (his own holy people,) be judged in the midst of her, (*even in LONDON her metropolis*,) by the sword upon her on every side, that they may know that He is the Lord." (*Ezek. xxviii. 23.*) The year of recompenses for the controversy of Zion, it is true, may not be yet come, but the cause of his wounded people will be avenged, and it will come, and will not tarry.

Without the sanction of secular importance or ecclesiastical rank, such unauthorised truths may be deemed unpalatable to many minds, abhorring, as most men do, even the very name of a Jew, in which, however, they ought chiefly to glory. Were the author to administer to the lax morality of the age, and foster the unfounded prejudices of the day, by advocating the indefinite term, "the church," "the church," or substitute "the Protestant British Nation," for "the beloved, holy, and glorious people of Israel," the cause thus pleaded might be more acceptable; but, with some knowledge of prophetic truths, and convinced of the generally erroneous opinions maintained on

these essential and infinitely important questions, he will not, by the grace of God, bend to the inclinations of any class of men, nor bow to the prejudices of any sect, were the world at stake.

It may be expedient to define that popular term, "THE CHURCH." In the present day it has no existence, if as a distinct and visible church it be the supposed church of Christ; no church of the present time being represented by any other symbol in the Apocalypse than that of the Papal Harlot and her children, the apostate woman of the twelfth chapter, "the smoke of whose torment is to ascend up for ever and ever;" her visible state, about the time of judgment in the wilderness, being described in the seventeenth, and her judgment in the eighteenth chapter of St. John. There is no choice left for us in the present day, but to rank ourselves as a Church under one or other of the children of that same Harlot, and this, whether we belong to an established or to a dissenting church, of which, in the broad scale of prophecy, there can be little distinction; none at all, if, as the symbols import, we are to be considered in our national, and not in our individual character, as it respects any revelation given by Daniel or St. John. The promise is nevertheless confirmed to those who overcome, or to those who have suffered for the word of God, or for the witness of Jesus, as to individual believers, whether of the Church of Rome, or any other of the seven churches, or any of those minor divisions which obtain in the respective kingdoms of the Dragonic empire.

The separate churches of every nation con-

nected with the Western Roman Empire are symbolised by "the children" of the Papal Harlot, or synonymously, of Jezebel, which are threatened to be "killed with death," or "burnt with fire." It is to individuals only "who have not this doctrine, and have not known the depths of Satan as they speak," that encouragement to hope is given, and these are grafted as individual believers in the good olive-tree, and partake of the root and fatness of that olive-tree, which is the Jewish Church, the mystical body of Christ; and it is in the last day, when their enemies "die and shall not live, and are deceased and shall not rise," and when they are "visited and destroyed, and all their memory made to perish," that "the dead men of Israel live, and shall arise the dead body" of their Redeemer, whose memory *shall* be had in everlasting remembrance.

The mystical body of Christ, the true church, must therefore be now considered in a state of depression, or death, and the present existing visible churches are the churches of His enemies. The same figure obtains in the good olive-tree, which is his Jewish Church, the churches of other nations being mere branches of the wild olive-tree grafted in; if bringing forth fruit, well! or, if barren and unfruitful, are to be cut off. So, also, Christ says, "Other sheep I have which are not of this fold, *them also I must bring.*" It is the Jewish Church still, and neither nations nor individuals can boast themselves as independent olive-trees, but only as branches, or sprigs; and though the *good olive-tree* may now be considered sapless, and in itself destitute of verdure, and the Gentile

branches are certainly withered and decaying, yet will it shoot forth vigorously in the last day, and "blossom and bud, and fill the face of the world with fruit."

The sense generally entertained of the symbolical terms employed by the prophetic writers, to denote the people of Israel, as "Zion, Israel, Jerusalem, &c." has been so long imposed by authority in the shape of head-lines and contents of chapters, as if these appellations of the once-favoured and chosen people of God, wherever they occur, were convertible terms, for that mystical and imaginary existence, "The Church," that it may be deemed almost infidelity to doubt. This is not the fault of the translators, for these notes and comments, as they really are, are not to be found in the text itself, but have been arbitrarily assigned by those authorities, which have obtained the dominion over our faith, and have thus determined, that men shall not think for themselves, but believe what they decide. Whilst, however, it is obvious, that the last power which is to be destroyed is the modern, and not the ancient Babylon, yet the cup which is to pass from the daughter of Zion to that Papal Harlot, must pass from that same daughter of Zion which was afflicted in the days of Jeremiah, and which Zion must symbolically denote the Jewish nation now, as in more ancient times. Her enemies change and pass away, but are designated alike; Israel cease not, and their appellation continues.

The unfounded glosses of our English Bibles have, however, prevented men from judging for themselves of the Divine record; and the air of

authority with which they are invested, as if they were a part of the text itself, leaves an insensible impression on the mind from childhood to old age, which is productive of evil, and has done injury to the cause of Israel. Thus, if the Lord turn again "the captivity of Zion," and Jacob is to rejoice, and Israel is to be glad, it is "THE CHURCH *celebrating her return out of captivity.*" So, if Isaiah predict, that "Zion shall put on her strength, and Jerusalem, the holy city, her beautiful garments, and *the captive daughter of Zion* is to loose herself from the bands of her neck," it is "Christ persuadeth *the church* to believe his free redemption." Is not this to do violence to the word of God? or can human sophistry be carried to greater lengths, in order to induce a belief that the Jewish nation, under the symbol of the captive daughter of Zion, cannot be intended; yet Jeremiah has lamented the desolations of Jerusalem under this precise figure? But the system of spiritualising prophecy has been carried so far, that even when judgment is to be denounced on the Gentiles, and they are to "*leave their name for a curse to his chosen,*" at the time when the new Jewish "heaven and earth" are to be created, the gloss is, "*the Jews, for their incredulity, idolatry, and hypocrisy, are rejected.*" This afflicted people are abused for their hostility to Christians, and for not receiving the word of God at their hands, and yet are these the interpretations imposed on their minds; and because they legitimately refuse such unfounded glosses, are rejected as hardened and impenetrable sinners. Such, indeed, is the extraordinary state of the present day, that a bible

is not to be obtained without these same unfounded notes and comments, and whether requested for the use of Jews or Christians, the uniform answer is, "The Universities do not now print any other bibles." These things ought not so to be; but, undoubtedly, the Jewish question has been thus hindered from making its just progress in the opinion of mankind, and the people of Israel have been denied the reasonable expectation of their promised blessings.

There is another point on which it may be expedient to offer a word or two, and which, indeed, deserves a volume. The prophetic world is not the universal globe, but is to be understood as the site of the four monarchies; and every interpretation of prophecy which oversteps the boundaries of the four empires, cannot, it is presumed, be consistent with truth. "The nations, and kindreds, and tongues, and peoples," are the kingdoms of the Roman Monarchy or of the Universal Tyranny, concerning which, the revelation of God, whether by Daniel or in the Apocalypse, has been given; ultimately tending, as all the events of time under his plastic hand will do, to his own glory amongst all other nations. Nevertheless, the site of the four monarchies will be *the great and holy city* of His universal empire, and is that kingdom of this world which is to be "the Lord's, even his anointed's," or that kingdom, which is to be given to "The Saints," or "People of the Holy Ones;" and the appellation of "The Great and Holy City" being given to the kingdom, necessarily supposes a much more extensive sphere of influence,

even as Babylon, whether of old or of modern times, gave law to many more numerous provinces and kingdoms than the city or province of Babylon.

To prevent misapprehension, the opinions avowed by the author are not to be considered the sentiments of any society with which he may be connected, but as proceeding from the rooted convictions of his own mind, which he dares not conceal. He is not, however, insensible, that the interpretations of prophecy generally maintained by authors, are injurious to the Jewish cause; and in the statements now submitted, it may be hoped, that many erroneous opinions may be corrected; and the interests of that afflicted nation promoted. The present day is, indeed, the momentous period of that kingdom, the gospel of which is to be preached "unto all them that dwell on the (*prophetic*) earth, and to every nation, and kindred, and tongue, and people," of the Western Roman world, whether they will hear, or whether they will forbear, and it becomes the bounden duty of every man to propagate his sentiments, if consistent with truth, and to excite his fellow-men to study and to watchfulness.

Should it appear that the explanations of the events predicted concerning the Jew, carry with them the force of truth, it will be obvious, that God has not cast away his people, nor taken away his favour from those which he foreknew, and that they who have been exercising wrath upon them, may expect a retribution of justice. Even whilst writing these few lines, how manifestly does it appear that the Papal power may expect the vengeance predicted, which at the present moment is de-

priving that people of the common rights of humanity.* Our own nation, which have been equally guilty of their blood, and still stand possessed of their spoils, with their dreadful statutes and murderous edicts yet unrepealed, are bound, as they may expect the vindication of Divine justice, to repair the breach; and as may be their desire, to stay the wrath of heaven, by administering to their temporal wants and their spiritual necessities; nor less to advocate their cause in the repeal of those obnoxious statutes which still exist, and thus justify themselves to God. The channels of mercy are now open, both as it respects THE LONDON SOCIETY and THE PHILO-JUDÆAN SOCIETY, and it will be their duty to support such or any other societies, which may be formed, to the utmost extent of their power. And may the grace of God give effect to this appeal, provided the cause of the Jew may be scripturally considered the revelation of the Divine mind:

* * Since sending this last sheet to the press, the author has seen the translation of a Spanish work on prophecy, written by "Ben Ezra, a converted Jew." On the question which concerns the Jews, it is invaluable. Unhappily, the author of this Treatise was a Catholic, and whether from fear or favour, has adopted the catholic notions of Antichrist; subverting, however, the most intelligent explanations of other symbols. It is also to be lamented, that his own arguments have been materially weakened by many of his supposed proofs having been drawn from the Apocrypha. In an English translation, and in the present day, these might have been justly, and would have been more properly, omitted.

* This was written three months since, when the Papal edict concerning the Jews was first announced.

THE
J E W I S H K E Y

TO THE

Apocalypse.

EVERY interpretation of the Apocalypse, to be just, must harmonize with every other portion of the prophetic writings. If, in the expositions of Commentators, there has obviously been so much difficulty in the explanations given, it may be presumed that they have not attended to the voice of God speaking by other prophets: for "He is of one mind, and who can turn him; hath he said, and shall he not do it?" "He is not man that he should lie, nor the son of man that he should repent:" and if there be declarations of Scripture which have not been fulfilled, in which the Lord God is to be "glorified in the midst of his people Israel, and to be sanctified in the eyes of all nations," it is certain that we have not yet seen the events which are to come to pass. The probable reason why so many doubts and difficulties have arisen, is, that Christian commentators have appropriated to themselves the promises made to the people of Israel, and triumphed in their privileges, whilst only the inheritance of the curses has been left to that afflicted people. The secret of prophecy seems to rest with the acknowledgment of the truth, as given by God, concerning that nation; and that, as all men must confess in the future day, that they are "the ministers of our God, and a people whom the Lord hath blessed," so must the interpretation of prophecy be

rendered as concerning that people, and that it contains the fate of their enemies, and the detail of their future glory.

The mystery of God will, however, be finished according as he hath spoken by the mouth of all his servants, the prophets, since the world began; and to expect any other result than that which has been repeatedly declared shall take place—viz. the dissolution of the tyrannical empires, whether temporal or spiritual, is not only to deceive one's own mind, but, in the propagation of other sentiments, is to impose also on the credulity of mankind; a circumstance the more awful as the event rapidly approaches, which will seal the destiny of nations; and the more dangerous, as the momentous period of the prophetic age in which we live plainly declares it to belong to the last times.

THE GENERAL PURPORT OF PROPHECY.

The truth uttered by Joseph Mede, and enforced by Sir Isaac Newton, that "Daniel is the Apocalypse compressed, and St. John, Daniel explicated," perfectly agrees with the internal evidence of these two sacred books; and that the visions of Daniel relate to the fall of the Jewish kingdom, as well as to the rise of four tyrannies, which were to keep that holy people in subjection, and cause their being scattered from one end of heaven to the other; and that, finally, the oppression should cease, and a fifth universal monarchy become triumphant, may be deemed prophetical truisms. But if the holy people were to be the subjects of oppression, what kingdom can possibly be intended by the kingdom of "the saints," but that same "people of the Holy Ones," who were to be slaughtered and oppressed during the mysterious times.

It becomes a question, however, whether these truths are only revealed by Daniel, or whether the mystery be also foretold by other prophets, according to the Apocalypse, *Rev. x.* The slightest examination will suffice to show, that precisely the same truths are expressed by almost every other prophet since the first dawn of the prophetical age; and that the burden of their song is, in fact, a denunciation of wrath,

in the first instance, against the people of Israel for their disobedience, and the rise of four avenging powers, but which is uniformly connected with a declaration of the downfall of their oppressors, and of a return of mercy to the Jewish nation.

The history of the tyrannies is as clearly expressed by Moses, in *Lev. xxvi*, and *Deut. xxviii* and *xxix*, as it is by Daniel, though that prophet has more precisely embodied their figures, and defined their limits and succession; but "the nation of fierce countenance" of Moses, "which shall not regard the person of the old, nor show favour to the young," is equally the "king of fierce countenance" of Daniel, who is to "destroy the mighty and the holy people," and "the plagues *wonderful*," the plagues of that King "who destroys *wonderfully*," during "*the period of wonders*:" so also "the brimstone, salt, and burning," which are to consume their land, are the "fire, and smoke, and brimstone" of the sixth trumpet; and were the book of Leviticus appealed to, the seven plagues denounced would be found in the seven heads of the dragonic power. Yet do these threatenings close with a declaration of mercy, and that God will "remember his covenant, and remember the land, and will not cast them away, even in the land of their enemies, or abhor them, to destroy them utterly." The Psalmist has expressed similar truths, in his symbolical "bow, shield, sword, and battle," which are to be broken by the Lord God in Salem, where he is "to cut off the spirit of princes," and prove himself "more glorious and excellent than the mountains of prey." Perhaps the book of Job equally illustrates the people of Israel, and his patience; their patience: their desolation, by the four desolations which came upon him; and also their triumph, by his final triumph. And it would only be necessary to compare the expressions of this book with the Lamentations of Jeremiah, in order to decide, whether the Spirit of God spake on these same occasions, and had reference to one grand and simultaneous event. But it is to the prophets who lived nearer the times, when the depressing circumstances of the history of that people were about to be fulfilled, that we must look for

more precise information, and to some of these may an appeal be made decisively in illustration of the prophecies of Daniel, and of the Revelation of St. John.

Isaiah, commonly called "the evangelical prophet," and who does certainly predict the glory of the Redeemer, and preach the gospel of that kingdom which is finally to be established, nevertheless declares the glory of the kingdom of Israel; and this is the burden of his song. It is easy, indeed, to spiritualize and neutralize all the significant symbols of the Scriptures of truth; yet the Spirit of God must have had something more definite in prospect than a mere change of principle in the nature of man, when he employs symbols which are used by other prophets to denote *empires*; and the obligation rests with those who explain away the meaning of the spirit of prophecy, to prove that a symbol, the sense of which is determined in other portions of the Divine record, does not intend that same distinct and intelligible sense which must necessarily be given to it when it occurs in the prophetic history. But Isaiah evidently refers (chap. xi.) to the four tyrannies, by the well-known symbols of "*the wolf, leopard, bear, and lion*," the ravenous natures of which beasts symbolizing the four *empires*; and to be locally understood, are to be changed, and are then neither to hurt nor destroy in the Lord's holy mountain, when the earth shall be full of the knowledge of the Lord; yet is it "*in that day* when the Lord shall set his hand, a second time, to recover the remnant of his people," that these remarkable events are to occur. Then, when He creates the new heavens and new earth (chap. lxv.), "before they call he will answer, and whilst they are speaking he will hear. The wolf and the lamb shall feed together (or the Roman empire be subdued), and the lion shall eat straw like the ox (or the Babylonian power be abased), and dust shall be the serpent's meat," or the Mohammedan power, in which all the wiles and abominations of the Satanic or Dragonic adversary are embodied, shall be levelled with the dust.

Jeremiah, when denouncing the vengeance of God against the great men and against the poor also, because these knew

not the way of the Lord, but the great men had altogether broken the yoke, and burst the bonds, makes use of similar symbols; chap. v. 6: "*a lion shall slay them, a wolf shall spoil them, the leopard shall watch over their cities; (the bear) shall tear them in pieces;*" and also declares when they are to be removed into all the kingdoms of the earth for their transgressions: that then the Lord (chap. xv. 3.) "will appoint over them *four kinds; the sword to slay, the dogs to tear, the (ravenous) fowls of heaven, and the beasts of the earth, to devour and destroy;*" yet has he expressly stated (chap. iii. 17.), that when backsliding Israel acknowledges his iniquity, then "*At that time they shall call JERUSALEM the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord to Jerusalem.*"

However difficult be the first vision of Ezekiel, it is very obvious that the *four wheels*, which are symbols of empires; and the four cherubim, which are to be classed in character with "*the daughter of Zion,*" Micah iv. 13, "*whose horn shall be iron, and hoofs also brass, and is to beat in pieces many people*" in the last day, are emblematical of the same four tyrannies. The wheels are so high as to be *dreadful*; the cherubim run and return like *a flash of lightning*. They come out of *the whirlwind and the fire*, and stretch up their wings to the *terrible chrystal*. He who governs their movements is arrayed also in flames, yet, remembering his covenant, has his rainbow, the symbol of his kingdom, (a circle also, composed of primitive colours,) and commands the cherubim to let down their wings, when the oppression is to cease, and his kingdom to be established. The same prophet denotes similar judgments in chap. xiv., when he threatens Israel with the four sore plagues of "*the sword, and the famine, and the noisome beasts, and the pestilence;*" yet declares, "*they shall be comforted concerning the evil brought upon Jerusalem, and shall know that He had not done it without cause, saith the Lord God.*"

Hosea employs similar symbols to those of Jeremiah. Because they were filled, and their heart was exalted, and they had forgotten God, Therefore, (saith the Lord) "I will be

unto them as *a lion*, observe them as *a leopard*, meet them as *a bear* bereaved of her whelps, the *wild beast* shall tear them;" but remarkably does the Lord declare that, though they had destroyed themselves, and had no help, He himself would be their King; and, at the very time of their promised deliverance, would be *the plagues of death and the destruction of hell*. Nor will it be foreign to the subject to notice in this place, that "the wild beast" must be the last of the four tyrannies, and, when destroyed, must be acting in concert with *death and hell*: the use of this remark will be apparent when other symbols are referred to.

Joel threatened the children of Israel with the four devouring insects, "*the palmer-worm, the locust, the canker-worm, and the caterpillar*," which should lay their vine waste, and bark their fig-tree; yet declares, that "*the fig-tree and the vine shall again yield their strength*," and that the Lord would restore unto them the years that these devouring insects, *the great army* which he sent among them, had destroyed, and that they should praise the name of the Lord, who had dealt wondrously with them, *and his people should never be ashamed*, nor "*any stranger pass through Jerusalem any more*," but that it shall then be holy; and these mercies to that people are connected with the signs of the last day, for "*the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come*," ii. 32.

What, also, can mean "*the red horse, and the brown, the speckled, and the white horses*" of Zechariah, who will then have finished their work in the eventful period of silence, when "*the Lord shall again comfort Zion, and yet choose Jerusalem*;" but the same four tyrannies as of all other prophets, or his four chariots, which are "*the four winds of heaven*," denoting precisely similar circumstances in the very language of Daniel.

With such a body of evidence, running like a golden chain through the Scriptures, evidencing the mind and will of God, can any man doubt the more full and explicit revelation given to Daniel concerning the same four tyrannies, that they affect the cause of that people, who are so plainly distinguished by

other prophets, in reference to the avengers of the cause of God, or disbelieve the inference that the promises made to the future, final, and triumphant power concern the Jewish nation also? If every other prophet, speaking the mind of God, has closed his prophecy with blessings to the house of Israel, and mentions them exclusively, it is most clear that the kingdom of the little stone, which becomes a great mountain, and fills the whole prophetic earth, that is, the site of the tyrannical empire, after the dissolution of the four sovereignties, must be their kingdom. So also must the kingdom given to the saints belong to that same holy people, against whom, as the avenging arm of the Lord, those tyrannies rose to existence; for then did "the Lord give Jehoiakim, king of Judah, and the vessels of the house of the Lord, into the hands of Nebuchadnezzar, who carried them captive into Shinar, to the house of *his God*."

Nor is this a mere inference, because Daniel expressly states, concerning "the certain man clothed in linen," that "he came to make him understand what should befall his (thy) people in the latter days, for yet the vision is (or will continue) for many days;" and still more evident is it, that in the last day, "Michael, the Great Prince, stands up for the children of the people of Daniel." But if these be facts, and with the knowledge of what other prophets have spoken by the voice of the same Spirit, it is truly astonishing that almost every commentator has lost sight of that people, and will scarcely allow them a place in the prophetic record.

INQUIRY CONCERNING THE GENERAL PRINCIPLE OF THE APOCALYPSE.

It is most important, however, to observe, if such be the uniform language of the prophets, that four empires were to exist as the desolators of the people of Israel, and that then they should recover their dominion; and if Daniel's prophecy accord with their testimony, then must the same Divine Spirit, on the very principle suggested by Mr. Mede and by Sir Isaac Newton, have imparted similar views to St. John; and the Apocalypse must necessarily be a transcript of the mind of God as given by other prophets; however full and

more minute in particulars may be the revelation imparted to that beloved apostle. This, then, is the test by which every system of interpretation ought to be tried, and by which it is proposed to examine the structure of the Apocalypse, and the general structure of Mr. Frere.

Daniel, however, makes use of precisely the same imagery as does Jeremiah, in reference to the four wild beasts with which he threatened Israel; but though Jeremiah closes his denunciation with the quiver of their enemies being "*an open sepulchre*" to them, yet "will he not make a full end of them;" and afterwards declares, that "when a full end is to be made of all nations," "Jacob shall return from captivity, and be in rest and at ease, and *none shall make them afraid*," xlv. 27, 28; and the prophecy of Daniel equally declares their deliverance. Jeremiah prophesied before Daniel, and even before the desolation of the first wild beast; Daniel's vision of *the four beasts* was in the first year of Belshazzar, and, consequently, after the rise of the first tyranny; these two prophets must, however, have foreseen the same four tyrannies, and have perfectly understood that they arose for similar purposes, as plagues to Israel.

Hosea's prophecy is still more remarkable, having been delivered at an earlier period, yet coinciding more expressly with the vision of Daniel's four beasts. Independently of "the lion, the bear, the leopard, and the dreadful wild beast" of Daniel, there are two little horns spoken of, the one rightly designated the Papal horn, the other the Mohammedan horn. It is on account of the words of the great voice of the little horn that the Roman judgment takes place; and it is equally evident that Michael *stands up* against "the king of fierce countenance, understanding dark sentences," who "*stood up* against the Prince of princes," and he *stands up* also against "the king who exalts himself above every god, and *speaks marvellous things* against the God of gods;" which power, whether of "the king of fierce countenance," or "the wilful king," is the little horn of the he-goat. But *after* the ravages of the four wild beasts, when the Lord declares "*He will be King in Israel*," and "*will be as the dew unto Israel*," he then delivers them also from

two other plagues, besides those denoted by the four wild beasts, and these are said to be "Death and Hell." Daniel, therefore, and the prophet Hosea, perfectly agree in their general outline of prophecy, and Daniel's Papal and Mohammedan horns must be the *Death* and *Hell* of Hosea; but "Israel grows as the lily, and casts forth his roots as Lebanon," when Death and Hell, their symbolical enemies, are destroyed; and they must equally triumph, therefore, when the Papal and Mohammedan tyrannies are judged.

Mr. Frere, in his "General Structure of the Apocalypse," whether by omission or on conviction, it may be difficult to conjecture, and although an avowed interpreter of prophecy, and professing to establish his premises upon the supposed principles of the prophecies of Daniel, has not condescended to name THE JEW, or even distantly hint at such an allusion in his copious pamphlet of forty-eight pages; but, in that same publication, he has made use of an expression which he has not however attempted to define, viz. "THE CHURCH," no less than *fifty-four times*. Another recent Commentator has boldly declared, that the Revelation of St. John has nothing to do with the Jew, but that it relates to the Christian Israel; and hence, in concert with Mr. Frere, has chosen to decorate the Protestant British nation with the names, and titles, and privileges of the twelve tribes of Israel. With these antagonists a Philo-Judæan may well wage war, and, in his declaration of hostilities, may venture to assert, that the Apocalypse is their entire history, as well as the history of those tyrannies which still continue to oppress that afflicted people; and that the Revelation given to St. John is penned upon precisely the same principles as have been laid down by the same Divine Spirit, for the instruction of every other prophet.

It may be safely premised, that the want of this principle, and the contempt existing in most minds against the Jew, together with the undue estimation in which the Christian world, falsely so called, if considered in any degree collectively, have viewed their own consequence in the eye of God; have served to bias the mind, and caused it to mistake the

real bearing, and the significant meaning of the symbolical representations.

The coincidence of language, and the connecting clauses of the Apocalypse, must ever be deemed important in the eyes of every commentator; and it is, indeed, impossible that any correct interpretation can be given of it without taking these points into consideration. But there is much more than this, which requires the diligence of the prophetic inquirer, whose greater efforts of mind will be called into exercise by a due examination of the symbols, and by a comparison of these with other portions of prophecy of the Old Testament, more clearly showing for what intent and purpose they are introduced into the Apocalypse, which may indeed be considered the grand reservoir of all other prophecies, in which their respective rills centre and terminate; the sum and substance of the revelation of St. John being like that of all other prophecies, the glory of the people of Israel under the Lord their God at his second advent. Undoubtedly, the glory of the Redeemer is the grand object of every revelation; but it may become a question in the examination of the New Testament, whether we have adhered strictly to the mind of the Spirit, in bending the prophecies of the Old, to our supposed right understanding of the New Testament; or, whether the glory of the final dispensation be not the accomplishment of the prophecies of the Old dispensation concerning Israel; in which the Gentile world, who, at best, are but grafted into the good olive-tree, are not to act as principals, but as auxiliaries: yet, on the contrary, the principle seems now to be maintained, that they are the principals, and that they are the good olive-tree; whilst the Jew is to be considered as the auxiliary, and to be grafted into *their* *once wild* olive-tree

The principle of homogeneity must also be strictly regarded by every consistent interpreter of Scripture truth, which, however, though frequently extolled as the *sine qua non* of prophecy, is seldom acted on; else the question might be raised, why, whilst all commentators concede that the going forth of the Conqueror on his white horse, *Rev. xix. 11*,

who is in righteousness to judge and make war, denotes the establishment of an empire, and that this is the last empire which will be established: how it is that the same signification is not to be given to the first four horses of St. John, and that these four horses and riders do not likewise signify the establishment of four several, separate, and independent empires. The value of this principle may also be more clearly manifested, by comparing this suggestion with the known and acknowledged principle of Daniel's prophecy, where the four beasts, as interpreted by the angel, signify four kingdoms, precisely as "the lamb with seven horns and seven eyes," which is a similar or homogeneous symbol; and a synchronical one also with that of the fifth Horse and Horseman, which signifies the fifth kingdom. For it is against "*the lamb*," as well as the Mighty Conqueror, that the dragon, beast, and false prophet, make war. Such also is the kingdom of the rainbow, or the variously coloured circle of Ezekiel, compared with that of the four wheels, or of him who sits enrobed in flames on the throne, with the cherubim, who are represented as running and returning like a flash of lightning. Hence, will the truth be evident, that that kingdom which succeeds to the dominion of the four tyrannies, must be a kingdom in the same sense, *i. e.* both temporal and spiritual; and that the dominion, "*even the first dominion*," according to Micah, as promised, "*shall return to the daughter of Zion*," who has her horn iron, and her hoofs (like those of the cherubim) *brass*, under favour of her Lord, who sits enthroned with the rainbow round about him as a token of his covenant.

This principle of homogeneity requires to be carried still further, because divines of the present, and of every past day, without distinguishing between the symbols, which denote temporal and spiritual powers; or discerning those which are of a mixed nature, mystify and explain away all the bearings of prophecy, making them purely spiritual. Yet it is obvious, that "the great and holy city, the New Jerusalem," succeeds to the destruction of "*ty*," as well as that of "*the great city*

poral; the other, spiritual. That city, therefore, which succeeds, must be both temporal and spiritual, and is well expressed by the term *great*, in apposition with "the great city;" and *holy*, in apposition with "the great city Babylon," which, in the Apocalypse, has her synonymous appellation of "the mother of harlots." So also do the "new heaven and new earth" succeed to the old heaven and old earth, a precisely similar figure, denoting equally a dominion temporal and spiritual; and which old heaven and old earth passing away, and "*no place found for them*," are obviously connected with the image of Daniel, which is pounded to dust, and "*no place found for them*," a prophecy clearly comprehending the vision of the four beasts, which is connected with a dominion temporal and spiritual.

The necessity of this principle being maintained, is still more explicitly evidenced, because, commentators in their zeal against the Papal power, have interpreted symbols sometimes very differently, and have assigned a meaning too often according to the bias of their principles, yet the language of symbols speaks one clear and definite sense, and can no otherwise be consistently interpreted. Thus, *a beast* has often been explained to denote sometimes a temporal, and at other times a spiritual, power; so, *the moon* sometimes signifies the consort of the king, and at other times, the people; whilst, in point of fact, it represents neither of them. A *beast* signifies an empire, and can never be applied to a purely spiritual power; *e. g.* a *beast* with ten horns, signifies an empire composed of ten kingdoms; a *beast* with two horns, must equally signify an empire of two kingdoms, and is equally connected with *territorial possession*, and absolute dominion. And, in order to excite attention to an important point, "*a lamb with seven horns*," must also likewise denote, *an empire of seven kingdoms*, with territorial possession, and absolute dominion also. Yet have interpreters of prophecy almost uniformly spoken of the second *beast* of St. John as a spiritual power. So also *a horn*, having *an eye* in that horn, it may be conceded, according to the general construction of commentators, symbolizes a king-

dom (but not an empire) both temporal and spiritual; the seven horns of the lamb, those horns each having an eye, must, by parity of reason, signify seven kingdoms, each having a separate and distinct ecclesiastical government; yet all the seven kingdoms must necessarily constitute an empire, which is symbolized by "the lamb," and be taken homogeneously with the preceding empires of the four beasts.

In any correct interpretation of prophecy, there are other points most material to a right understanding. For instance, the kingdom of a sovereign can never be said to increase, whilst the kingdom of his enemies increases. Two suns cannot shine in the same firmament at one and the same time. If, therefore, the little horn of the he-goat be "*waxing great*," "even to the host of heaven," or the little horn of the great and terrible wild beast, be speaking great swelling words of vanity and blasphemies against the Most High, during these appointed times, that kingdom to which these horns are opposed, cannot be said to increase. So also, if the imperial sun be shining, "the Sun of Righteousness" cannot yet be said to have arisen; nor does it arise, as Malachi declares, till the last "great and terrible day of the Lord."

There is another symbol upon which the whole hinge of revelation, as interpreted in successive ages, has hitherto turned, that of "*a woman*;" and perhaps no greater fallacy has ever pervaded the minds of men, than the interpretation given to the twelfth chapter of the Apocalypse, on this particular and remarkable subject; "the woman clothed with the Sun." The grand point to be considered, Is this a universal or a national symbol? On the evidence of the Old Testament Scriptures, it may be decided to be national, for the daughter of Zion, as well as the daughter of Babylon, must be national types, and one or other of these symbols must represent the woman of the twelfth chapter; but as the cup passes from the daughter of Zion to the daughter of Edom, or Babylon, when the former of these rises to distinction and glory; and as the imperial sun is darkened when the Sun of Righteousness arises, it may be presumed that the latter woman is intended by the symbol of the twelfth

chapter. So does Aholah signify Israel, or the ten tribes; and Aholibah, Jerusalem or Judah, or the two tribes. It is therefore an important question, which may be decided in the affirmative, that the woman of *Rev. xii.* who is clothed with the Sun, is clothed with *the Imperial Sun*; and that she who tramples the moon, or the ecclesiastical authority of *the heaven*, the only true symbol of the universal church, under her feet, is the Papal harlot, and when driven to the wilderness, is flying from *the heaven*, or church, and is afterwards seen riding the beast in that same wilderness, but the smoke of whose torment is to ascend up for ever and ever. Whilst in the same sense of nationality, a power connected with the last kingdom, that which is distinguished as "the bride of the lamb" must also be deemed *national*, and can be no other than that of the Jewish nation, to whom the Lord God, according to the prophet Isaiah, is to be both "Sun and Moon," or the sole temporal and ecclesiastical authority, and that because every other prophet bears testimony to precisely the same particular. It is equally certain, that the last "great and holy city" has need neither of the *sun nor moon*, "because the Lord God, even the Lamb, is the light thereof," and into which all the nations shall bring their honour and their glory, in perfect coincidence with every other prophecy which concerns *the daughter of Zion*.

Another point is of deep interest, and most worthy of consideration. What is to be considered *the time* when the Apocalypse was penned? It is unquestionable, that the Revelation of St. John may be understood as the only decidedly prophetic portion of the New Testament, unless the glorious words of our God and Saviour, and all his parables are to be taken as referring to the future establishment of that kingdom which is finally to take place on the earth. But it is a question of grave import, and of infinite consequence, as to the sound understanding of prophetic truth, whether the Evangelists, and writers of the other books, referred to the Revelation of St. John, in their various testimonies concerning the last day; and whether he spake by a more direct and plenary effusion of the spirit of God, for the in-

struction of his fellow apostles, according to the intimation of Christ: "What if I will, that he tarry till I come." It is not a new question, because it has been suggested by Sir Isaac Newton. But, however excellent may have been the labours of his indefatigable mind, or of those on the opposite side of the question, as stated by that able and learned writer, Dean Woodhouse, yet must the opinion and evidence of Dr. Tilloch be preferred, and the conclusion will be, that every reference or allusion in the writers of the New Testament, to future times, or to the last day, was directly taken from the Apocalypse, as from a book well known by all to whom they wrote, and to which they themselves referred as to "a light shining in a dark place;" for that learned and very able author has demonstrated, by a multiplicity of facts, that the Apocalypse was written before any of the Epistles, and probably, also, before the Gospels; and had he lived to publish his new translation of the Apocalypse, his labours might have been justly deemed invaluable.

The language of symbols, in which the Apocalypse is penned, however dark and mysterious it may seem to uninformed minds, is not impenetrable to those desirous of acquiring knowledge; and why, it may be asked, if years are devoted to other studies profitless and utterly inconsequent, as they respect the future destinies of the man, should that which is tangible, and of the deepest concern to the whole human race be deemed unworthy the energies of a cultivated mind? The being who taunts the student of prophecy, and pronounces the diviner mad, may be deemed an infidel, and be ranked with those who, in the last day, when the Son of Man cometh, will be found deficient of faith. With these preliminary remarks we may proceed to another topic, which calls for some animadversion and much inquiry.

OBSERVATIONS ON MR. FRERE'S GENERAL STRUCTURE OF THE APOCALYPSE.

Mr. Frere, in his general structure, has adopted a system of parallelisms of the cherubic voices, or thunders, accompanying the opening of the seals, denoting the west; of trumpets,

referring to the east; and of the little open book, relating, as he remarks, to the church; and this he professes to found on the construction to be assigned to the prophecies of Daniel. Unfortunately for this position there are seven seals, and only four cherubic voices, as they are called, or rather, four thunders of the beasts, or living creatures; and Dean Woodhouse has well observed, in reference to the thunders of these four beasts, though he assigns high distinction to these living creatures, yet observes, "that the call (come and see) being repeated at the opening of every one of the first four seals, *and not afterwards*, seems to signify that these four seals, like the four sides of the throne, each of which is guarded by a cherub, will be found to form of themselves *an entire and compact history*."*

It is, however, little less than begging the question, to assert the division of the book of Daniel from "the long continued forms of *Popery* in the western Roman empire, of *Mahometanism* in the eastern Roman empire, and the more virulent, but less enduring form of *infidelity*, which has in these last days been ingrafted upon Popery." "These three great subjects of prophecy," Mr. F. remarks, "are respectively treated of in the vision of the four beasts; the vision of the ram and he-goat; and the narrative of *that which is noted in the Scripture of truth*." The analogy, therefore, of the book of Daniel *authorises us*," he continues, "*to admit a similar order in the Revelation of St. John*," p. 4. And again, in p. 22, Mr. F. concludes, "*Thus the arrangement of the subjects of the Apocalypse has been established on the ground of its analogy with the prophecy of Daniel*." Now if it should appear that Mr. Frere's construction of Daniel were erroneous, and that there is no such power described as "the more virulent but less enduring form of infidelity ingrafted upon Popery," and that "the narrative of *that which is noted in the Scripture of truth*," has no reference whatever to infidelity, but to Mohammedism; then his "general structure of the Apocalypse" falls to the ground, and that

* Woodhouse, p. 128.

it is built on a sandy foundation, liable to be overwhelmed by the storms and tempests of "that day" which is to come, is possibly the sentiment which those acquainted with the prophetic language would perhaps entertain.

The confidence, however, with which Mr. Frere refers to his own system of Daniel's prophecy, as if it were conclusive, and the analogy which he asserts, according to his system of the Apocalypse with that prophecy, is not a little remarkable; because no subject ever penned on the prophetic writings has probably been so imperfectly supported, as *the history of infidelity*, which Mr. Frere supposes to be contained "in the narrative of that which is noted in the Scripture of truth." Mr. Faber, indeed, by making a continuous history of the monarchies from the Medo-Persian to the Napoleonic empire, has exhibited more semblance of truth, in his exposition of the eleventh chapter, and yet it would be no derogation to his authority on other points to say, that he has there failed; whilst, on the other hand, his elucidation of the eighth chapter, to which the host of prophetic writers are laid under the tribute of admiration, will ever entitle him to the highest rank in the school of the prophets. Mr. Kett was the first promulgator of this three-fold scheme, and has perhaps written more vividly on the subject than any other author. His sentiments, as well as those of Mr. Faber, may be accounted for from the rapid revolution of circumstances during the ferment of the French volcano. But why, in this day, the trumpet of infidelity is to be sounded, as if there were not enough in the principles of Popery and Mohammedism to call down the wrath of God on the nations of the earth; and whilst, in fact, there is no one prophetic symbol to substantiate such an opinion, is almost passing wonder. Leo the tenth, who rejoiced in "*the fable of Jesus Christ*," could have much better solved the question, who acted precisely on the principles which will call both the Papal and Mohammedan world into judgment. Infidelity, therefore, is not a recent graft, but a prime branch of the church, and absolutely connected with its present system.

In reference to the grand divisions of the fourth empire,

on which the spiritual tyrannies of Popery and Mohammedism have established their dominions, it is possible that, as a Philo-Judæan, there might be some concurrence of sentiment: but it remains to be proved, that "the church," as Mr. F. is pleased to term it, (but what church is intended, may be a question of difficulty,) is the object of prophecy in the vision of Daniel's four beasts: on the contrary, it may be safely affirmed, that as the holy people were the subjects of oppression during the whole of the tyrannies, "the saints," who rise to power, must be the people of Israel. If, however, this third branch of Mr. F's. propositions should fail, or if, according to his own showing, that spirit which he denominates "infidelity," be ingrafted on the stock of the first parallelism of Daniel, it becomes (like the branches of the wild olive-tree, grafted into the good olive-tree, till the moment arrives when they are to be cut off for not bearing fruit,) an integral part of that stock, and loses its essential quality of distinctness.

Mr. Frere's sentiments are, indeed, well known, more especially having been so recently re-echoed by the Rev. Mr. Irvine, as to the individuality of the kings of Daniel's eleventh chapter, and also in his appeal to the Apocryphal Esdras, for a confirmation of his propositions. On the first of these points it is true that he has also recently been supported by the Rev. Mr. Cooper; but it may, nevertheless, be asserted, that the narrative of "that which is noted in the scripture of truth" has no reference whatever either to the "Spirit of Infidelity" or to the Western Empire. This subject requires more examination, because on it has been founded a scheme more calculated to bewilder the imagination and destroy the simplicity of the Divine record, than any which, among those of the numerous host of commentators, has ever yet been submitted to the attention of prophetic students; and yet Mr. Frere has decided the question in half a dozen words, and then argues, that "the analogy of the book of Daniel authorises us to admit a similar order in the Revelation of St. John."

There can be little doubt that the visions of Daniel, in the revelation given him of the Metallic Image and of the four beasts, synchronize, and that they coalesce in every point;

but from hence must it be inferred that, "*the little stone* which is cut out of the mountain without hands," and which first falls on the feet and toes of the Image, is a symbol which synchronises also with the Roman judgment of Daniel; for the fourth beast continues predominant, and to speak great words against the Most High, and to wear out the Saints of the Most High, by means of "the voice of the little horn," until the very expiration of the "time, times, and dividing of time;" and the rising of the kingdom of the little stone, which is *the only judgment* predicted in the vision of the image, can only likewise be coeval with the kingdom of "*the Saints*." It is indeed morally impossible that the kingdom of the Messiah and the kingdom of his enemies can both be said to triumph and increase at one and the same time; and it is very evident that the little horn of the He-Goat does "wax great," and that the little horn of the fourth beast does "speak great words" during the mysterious times. It is, therefore, important to observe that, when Christ first appeared, it was his time of humiliation, and the period when the gospel of that kingdom was to be preached, but not the time of his triumph and of his kingdom; and though he may have established, by his incarnation and sufferings, his right and title to empire, and proved himself to be the lawful heir of the throne of his father David, neither his period of triumph, nor the establishment of his empire, is yet arrived.

So far, however, from the prophecy of Daniel speaking the language of Mr. Frere, it is plain that the vision of the metallic image embraces the whole scope and course of prophecy, but that of the four beasts terminates with the Roman judgment; for in that vision nothing is revealed concerning the judgment of the other three beasts whose lives are spared, though their dominion be taken away. It is, however, beyond the question to suppose they always live, more especially as symbolical periods of "a season and a time" are assigned to their duration. The history and judgment of the three other beasts, during the times of the fourth beast, must, therefore, be sought in some other portion of prophecy, and will clearly be discovered in:

five chapters; the eighth chapter, viii. 1—14, revealing their history, and the succeeding verses and rest of the chapters amplifying and explaining those same preceding particulars.

Were it even true that "the spirit of infidelity" was "*noted in the scripture of truth*," that spirit could not be said to be ingrafted upon Popery, but Mohammedism; for the vision is of the Eastern Empire, and relates the history of the He-Goat and his little horn "waxing great, even to the host of heaven," and has nothing to do with the Western Roman Empire; and though Mr. Kett, Mr. Faber, Cunninghame, Cooper, and others, have dwelt very much on that spirit as evidence of the very last days, it may in truth be said even to have been embodied in the "*blasphemies*" of the Western beast, and in the "*dark sentences*" of the king of fierce countenance, and that this spirit will continue to manifest itself in still more hideous forms from the mouths of the Dragon, Beast and False Prophet, till they meet their doom in the battle of Armageddon. It is important that the religious world (for none other concern themselves with such subjects), should be brought back to first principles, and not gad abroad with every writer on prophecy, however high the authority, or however distinguished in the Church and in the world his station may be; and many have existed who have clothed their sentiments with authority because of their station, yet have handed down to posterity the most erroneous tenets, which still obtain an ascendancy; because such is the dereliction of human minds, that they will not take the trouble to think nor examine for themselves. Nor need these suggestions move any sentiment of animosity. Every man's principles are to be judged of, "of what sort they are;" and the fear is, whether, in appeals made to the understandings of men, many false prophets and false Christs will not arise, or may not have already risen.

The candid inquirer, who has no system to establish, and who would judge between the policy of contending parties, would argue, with Mr. Faber, in his definition of the eighth chapter, which contains the history of Mohammedism, for to him the merit of the discovery (the exhibition of it at least)

in its lucid and just arrangement, is due; whilst, at the same time, he would be inclined, probably, to doubt his exposition of the latter part of the eleventh chapter; but it does seem remarkable, that the prophecy of "*what is noted in the Scripture of truth,*" should be taken away from that people on whose behalf Daniel was incessantly pouring out his fervent supplications to God, their Redeemer and King; and though engaged in the service of the first tyranny, nevertheless constantly lamented the desolations brought on his beloved Jerusalem. It would be still more extraordinary, if, when seeking information respecting a vision, at which "*he was astonished,* and which none understood," he is told to "*understand the matter, and consider the vision;*" or, when again blessed with a further revelation, he is told, by some awful existence, that he "*is come to make him understand what is to befall HIS PEOPLE in the latter days,*" and of which, when about to relate what he had heard and seen, then declares that he "*understood the thing, and had understanding of the vision*"—that "*what is noted in the Scripture of truth,*" the very thing which was revealed to him, and which he understood, should concern, not "*HIS PEOPLE,*" but "*the spirit of infidelity ingrafted upon Popery*" in the western empire. Such a conception seems far beyond the bounds of judicious investigation, and the sober rules of fair and biblical criticism.

Mr. Frere's system of individual kings, has, doubtless, led him astray, and more especially, ver. 36, in his explanation of *Dan. xi.*, of "*the King that shall do according to his will;*" and yet with what reason the same rule of interpretation is not to be applied to "*the King of fierce countenance,*" (*Dan. viii. 23*) does not appear; because the little horn, just as well as the great horn, might be said to be an individual king. In consenting to receive Mr. Faber's interpretation of this symbol, it is obvious that he must sacrifice his own principles, because Mohammedism, as he admits, though springing from "*the little horn*" of the he-goat, has its explanatory symbol in "*the king of fierce countenance;*" and, therefore, neither does the little horn, nor the king of fierce counte-

nance, denote an individual, but a succession of individuals, and a kingdom; and equally so must it be contended, that even the great horn does not intend an individual king, but the dynasty of Alexander, so long as it continued, till the imperial power was broken up and divided amongst the four horns. It is, perhaps, to be held certain, that "the wicked man" of the prophets, and "the righteous man from the east," are to be considered not as individuals, but as powers, embodying all their successors, precisely as "*the image of a man*" in *Daniel* denotes the four successive sovereignties; and that the expectation of any single being, more outrageous in his conduct, or blasphemous in his sentiments than those which have hitherto usurped the Divine sovereignty, and trodden "the sanctuary under foot," is neither warranted in Scripture nor in reason. The whole system of blasphemy and darkness is probably personified in the symbolical characters of DEATH AND HELL, as predicted by Hosea, and judgment to be accordingly expected; and well does the prophecy of Daniel accord with this explanation, and proves to demonstration, when the voices of the other prophets are heard, that Jerusalem the holy, and "*the holy people*," "*his people*," "*the people of Daniel*," are the burden of his prophecy, whether in the east or in the west.

It may be observed, that the vision of the metallic image may be considered the nucleus of Daniel's prophecies, to which every other portion of his predictions must refer; and that the vision of the four beasts, and the vision of the ram and he-goat, with its explanatory declarations, terminate with the judgment of the feet and toes, and are synchronical and parallel visions, according to the times in which their first symbols appear, and that their prophetic histories consequently end with the rise of the kingdom of the little stone. There is, in fact, no real distinction of symbols, whether the tyrannical empire be represented by a symbolical man or a ferocious wild beast, except that the man more decidedly signifies the sovereignty, and the beast the territorial surface of the tyrannical empire; nor need it be disguised, a truism, indeed, which ought to be enforced, that if, in the language

of prophecy, the present condition of the world, both east and west, and the rule of those territories be under the dominion of the present existing dragon, and the present existing beast, these are the tyrannies denounced by God, and on which the full weight of his wrath must finally fall.

It is a point also of importance, that whatever powers may occupy, either now or in any future day, until the very expiration of the period of the Gentile times, or of "the time, times and a half," or of the "1260 days," or of the "forty and two months;" and, therefore, whether the Turkish or Greek, or holy Roman, be the predominant powers of "the great city," they must still be considered as composing *the fourth empire*; the voice of prophecy declaring that *no fifth empire* should ever arise, save that of "the little stone," or of "the saints." The kingdom of the little horn "waxing exceeding great," must, therefore, be equally considered a division of the fourth power conquering those territories which formerly belonged to the ram and the he-goat, because it arose subsequent to the establishment of the Roman empire; and certain it is, that at the very time of the Mohammedan ascendancy, the Arab tribes were tributary to the Roman power; and still more remarkably did the Turkish power, on "killing" or overthrowing the Greek empire, adopt the title of "Imperator," and assumed all the ancient imperial symbols of power.

So far from "the spirit of infidelity" being ingrafted, whether on Mohammedism or Popery, as a distinct power, it will appear, that the ninth chapter of Daniel is given in answer to his prayer concerning the vision of the eighth chapter; whence the whole revelation of what is called "the prophecy of the seventy weeks" may be considered a component part of that same vision; and that which is revealed, as being "noted in the Scripture of truth," is a still further explanation, both of the eighth and ninth, concerning the people of Daniel; the twelfth chapter declaring the resurrection of the dry bones from the appointed burial in their graves, or distant countries, during the prescribed influence, and during "the desolations determined" of the Mohammedan ascendancy, and their possession of Palestine.

The latter part of Daniel's eighth chapter (ver. 19—25), is obviously an explanation of ver. 6—12, and to no other prince that should come, nor to any other overspreading of abominations, or of "the *abominable armies*," than the king of fierce countenance, who was "*to destroy wonderfully*," can the revelation of the ninth chapter possibly relate. In what respects, therefore, the eleventh chapter, or "that which is noted in the Scripture of truth," agrees with the prophecy of the eighth chapter, it may be desirable to show. The real gist of the prophecy of the eighth chapter is the rise of a great horn after the fall of the Persian power, because it waxes very great, and, when strong, is broken, and four other notable horns succeed. The little horn, or "the king of fierce countenance," which is the consummation of the prophecy, arises "in the end of their reign," for so the words are to be literally translated. It is, however, obvious, that the transgressions of this fierce and impious power consist in "the trampling down of the sanctuary;" "in waxing great, even to the host of heaven;" "in standing up against *the Prince of princes*," and "in practising, and prospering, and destroying *wonderfully*:" yet it is to be observed, that the power spoken of is connected with the period of "two thousand three hundred days," and consequently must it be with the history of a people existing in the reason of things long before any Christian community was established. Even the triumph of the ram, therefore, must be the triumph over that same people; and the whole is a connected history concerning the people of Israel, or, "the mighty and the holy people."

But in order to a right understanding of this interesting prophecy, and more especially in reference to the eleventh chapter, there is another question on which commentators appear to have greatly erred, which respects that remarkable phrase, employed both by our Lord and Daniel, as to "the abomination which maketh desolate." With few exceptions, and, perhaps without exception, this phrase, when employed by Christ, has been supposed to relate to the Roman destruction of Jerusalem by Titus, yet did our Lord refer to the

record of the prophet, and observed, "*let him that readeth understand.*" But Daniel has no corresponding symbol, except what is connected with the Mohammedan power. It is impossible so to apply that phrase, xii. 11; for had the Roman power been intended, as it respects the destruction of Jerusalem, the period is passed when "the power of the holy people would cease to be scattered," which obviously precedes, by thirty years, the taking away of "the abomination which maketh desolate." It occurs also in three other places, with almost precisely the same words in the original, more especially chap. xi. 31; and unless we dare presume that the Holy Spirit breathes a different language when he employs the same terms, which may almost be deemed blasphemous to imagine, that expression, in this and in every other place wherever it occurs, must refer to the Mohammedan power also. Why, indeed, we are to depend on the technicality of phrases in the Apocalypse, and not apply the same rule to the prophecies of Daniel, does indeed seem strange, though it may be convenient to the hypothesis of an expositor to deviate from such a proper standard. A similar phrase occurs, chap. viii. 13. in connexion with the history of the little horn, and obviously (ver. 19.) with that which is to be considered "*the last end of the indignation.*" In that explanation, "the king of fierce countenance" performs precisely the same acts, and speaks the same things, as are related of "the little horn," ver. 12, 13; justifying the conclusion, that no other power than the Mohammedan can be intended.

There remains but one expression of a similar nature, and that is concerning the people of the Prince that should come, and *with* "the wing of abominations" make the land desolate, or with "the abominable *armies*;" which last word is the very one employed by St. Luke, and which, in connexion with those of the other evangelists, who speak of the "abomination which maketh desolate," evidently refers to the prophetic language of Daniel; a *wing*, signifying an oppressing or overshadowing power, which was to "stand up against the Prince of princes;" but no *prince* that should

come can be intended, save that spoken of as "the king of fierce countenance;" still showing, however, that not both, but one only of the wings of *the great eagle* is referred to, and not when Rome stood alone, but when it was divided, which never took place till the sixth or seventh century, and it is in answer to his prayer, concerning the eighth chapter, that Daniel is told to "*understand the matter, and consider the vision.*"

Independantly of this remarkable expression, "the abomination which maketh desolate," occurring *Dan. xi. 31*, it is very obvious, that a precisely similar character is foretold, ver. 36: "the king that shall do according to his will," as in ch. viii. 23, 24, "the king of fierce countenance:" and if the other symbols of *Dan. viii.*, concerning the horns of the he-goat, agree with the prophetical history of the eleventh chapter, there can hardly be a question, that the "one man clothed in linen" is revealing to Daniel, in that chapter, a fuller detail of particulars predicted in the vision of the he-goat; and, in reference to this vision, no truth seems to be more clearly established than that it contains, as unanswerably demonstrated by Mr. Faber, "*Mohammedism, and nothing but Mohammedism.*"

In *Dan. xi.* no person can doubt that "*the mighty king*" represented Alexander; and yet not that monarch alone, but the power existing, till the division of the empire into four monarchies, or horns, and these not relating to individuals, except so far as the people of God were concerned, for what are the potsherds of the earth, in the estimation of God, but in reference to his covenant love and covenant people; the four horns are kingdoms with kingly successions, finally subsiding into two, the Lagidæ and the Seleucidæ, whose history continues to ver. 30. If, therefore, we find *the little horn* of *Dan. viii. 8*, and *the four horns*, with a precisely similar expression, viz. divided "*towards the four winds of heaven,*" (viii. 8, xi. 4,) it is very evident that there exists a connexion between these two chapters; and we must necessarily be led to expect the history of "*the little horn,*" as well as of "*the great horn,*" or "the four notable horns:" but it no where

occurs; except in ver. 31, which agrees with the times of the Mohammedan power, ch. xii. 11, or in xi. 36, which perfectly coincides with chap. viii. 21, and which, according to the angelic interpretation, is *the little horn*, or, synonymously, "the king of fierce countenance."

It does, therefore, seem unaccountable, that with such connecting clauses, or prophetical indications, (and well has it been observed by Mr. Fraser, that such indications are to be taken as the corresponding loops in the curtains of the tabernacle, showing which and what parts are to be joined together,) but it is beyond the powers of comprehension, that either Mr. Frere, or any other commentator, should contend for any other power, or infidel king, than the Mohammedan; and surely that dreadful and terrible imposture has done mischief and shed blood enough to justify the most vivid expressions: but were more required to satisfy the prophetical mind, it is contained in the corresponding and connecting judgments; the declarations of the interpreter, concerning "the king of fierce countenance," being that "he shall be broken without hand," (viii. 25,) or, as to "the king that shall do according to his will," "he shall come to his end, and none shall help him," (xi. 45.) Here, then, "*the general structure of the Apocalypse*" of Mr. Frere must begin to fail the author; for, if one of "*his great subjects of prophecy*," that of "Infidelity," which he lays as the basis of his theory in expounding the visions of Daniel, cannot stand, the general structure of the Apocalypse, built on the same site, and on similar foundations, must fall to the ground; and, by an examination of his hypothesis in this respect, it will be made apparent, that scarcely any one proposition which he has maintained, is strictly and prophetically correct.

Before, however, we pass to this field of argument, it may be observed, that were the theses of Mr. Frere admitted to be tenable, as they respect Daniel, his propositions concerning the Apocalypse would not even then hold good. To Daniel he assigns the three leading topics of Popery, Mohammedism, and Infidelity; but in *St. John* he finds the Western Empire, the Eastern Empire, and "the Church;" but where is the Spirit

of Infidelity? Else, in perfect opposition to the principles before maintained, it must be found in *the Church*, if, as he asserts, there be only three leading parallelisms, though these are too many; yet, if these three leading topics be distinctly revealed in *Daniel*, they must necessarily be found also in *St. John*. This, however, is a subject of comparatively small moment. It is to his general structure that objections may best be urged, and to his relying more on technical phrases, though in themselves important, than on the signification of symbols, and their connexion with other prophecies of those prophets which have spoken since the prophetic world began, which can alone give a true outline, and the real bearing of the mind of the Spirit.

The plain and simple rule of prophecy must be that to which "*all the prophets give witness*;" and though, ultimately, the glory of the Redeemer is the grand object of the prophets, yet *that* glory is not attained without the vindication of his righteous attributes, and the perfect completion of all his gracious promises; nor can that kingdom be established which is uniformly predicted, nor "his will be done on earth, as it is in heaven," till the recovery of his ancient people, to which also all the prophets have spoken, and this people likewise be established *in glory*, with dominion over the nations, even "the dominion under the whole (prophetic) heaven," which is promised to "the saints" according to the good pleasure and sovereign purpose of the Lord their God.

The term "*the Church*," is one generally adopted, with what reason, in the sense usually affixed to it, and which Mr. Frere has repeated so very frequently in his "general structure," and probably with the meaning of "the Gentile Church," the Jews being considered as cut off, as if the God of heaven were a changeable being like ourselves, and had transferred his love from his own ancient people to the Gentile world, remains to be explained. All that can be gathered from the Scriptures is this, that the widowed and desolate bride, "*the wife of youth*," is put away for a time, but shall be again brought back, adopted and espoused, and be a diadem of glory in the hand of her God; and that the

desolate shall have many more children than she which hath an husband, that woman who is "clothed with the Imperial Sun," figuratively, the husband or adulterer with that woman, and certainly not her who has "the Sun of Righteousness" as her glory; and with this agrees the argument of the apostle. The church is still the Jewish olive-tree; the Gentiles are *branches of the wild olive-tree*, and have been grafted in; but there is much more reason now to fear that the Gentile branches will *be cut off*, and the natural branches be grafted in, when it will become a question, whether or not the church be not exclusively as before *the Jewish olive-tree*; or, in reality, "the true church," "*the bride of the Lamb*;" nor can it be disputed, that the kingdom, or rather, the Gospel of the kingdom, has been offered to all the nations, and kindreds, and tongues, and peoples of the Roman earth; and preached as a witness both to and against them, and has been rejected. "They will not, therefore, have him to reign over them," who is constituted "ab origine" the Sovereign of that kingdom, and therefore is the sentence gone forth against them, and will be infallibly executed; for when the Son of Man cometh, will he find more faith on the earth than at his first advent? We boast of our labours, our multiplied charities, and our numerous converts, yet, as compared with the efforts, and the benevolent institutions, and the number of the Jewish nation, who appreciated truth, at more especially shortly after his first advent, there were probably a far greater number of converts, and more beneficence before the desolations of Jerusalem, than are now to be found amongst the Gentile world. If the Jews were then rejected, so will the Gentiles now, *i. e.* nationally considered, in reference to the distinguished honour designed, and it will then appear what is to be understood by "*the church*;" for then shall "*all the trees of the field* acknowledge that the Lord hath exalted THE DRY TREE of Israel." Thus, "*all the trees*," may indeed signify churches, as well as "*the dry tree*." So even are to be applied the words of our Lord in reference to the signs of his coming. "When ye see *the fig-tree*, and *all the trees* putting forth leaves, then know ye that summer is nigh at

hand." And thus likewise does the Psalmist advert to the subject, (*Ps. xlv.*) when celebrating "the bride," he speaks also of "*the virgins, her companions,*" as "*her honourable women,*" which are churches in a similar sense to that in which the bride is to be understood.

A church is frequently represented by "a woman," as well as by a symbolical tree, yet the symbol does not denote universality, but strictly signifies a *national church*. She, therefore, who assumes the attributes of Sovereign authority, temporal and ecclesiastical, clothed as she is with "the Sun," and trampling on "the Moon," "*the Sun of Righteousness*" not having even yet dawned on the ecclesiastical hemisphere, can only intend the Papal power; and therefore must she be the victim of wrath, "the smoke of whose torment is to ascend up for ever and ever;" the true bride neither making her appearance, nor putting on her white raiment, the tokens of victory and righteousness, till the very moment the Mighty Conqueror is going forth to war against *the Dragon, Beast, and False Prophet*; and then is it, that under the sixth seal, *the Sun* is to be darkened, and *the Moon* turned into blood, and "Great Babylon comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Whilst commentators are therefore laying the flattering unction to their souls, that the Protestant British Nation are *the chosen bride*, as if "the British Isles" were the Mount Zion of the Lord of Hosts, and are comforting one another with words of peace, "whilst there is no peace;" it may be questioned, whether or not there be any distinct symbol in the Apocalypse, whether of this or any other nation, other than as the children of Jezebel, or as the daughters of the Papal harlot, and in this suspicion, the churches, so called, of every community, and of every denomination, seem to be involved. There is, undoubtedly a true seed of individuals grafted as branches, or rather, as the leaves of the sprigs of branches, transplanted from the wild into the good olive-tree, but they are not visible, during the times of the woman of the twelfth chapter, in any other character than as those who are reckoned

"*fellow-servants*" during the time of the fifth seal, or as "*the blood of the martyrs of Jesus*," which serves to fill, as well as "*the blood of the Saints*," the gilded cup of the great whore; or, as those "who were beheaded for the witness of Jesus;" for the assumption of their "having their Father's name written in their foreheads," (xiv. 1; xxii. 4.) or being "sealed as the servants of God in their foreheads," (vii. 4.) may be utterly denied. On the contrary, whilst every faithful follower of the Lamb may expect to escape the things which are next coming upon the earth, and be saved in the great day of the wrath of the Lamb; yet the symbolical aspect of this country, as connected with the Apocalypse, can only be considered in the language of symbols, and in the revelation of the mind of God, as a horn of the beast, or as a portion of the dominion of the Roman Empire, on which the fiery judgment is universally to obtain.

EXAMINATION OF THE APOCALYPSE.

In order to obtain a correct view of the Apocalypse, much close application of mind is required concerning the agents who conduct its movements, or distinguish its triumphs; and more particularly is it to be noticed, that the Divine Existence is never even represented by symbols, but when in the course of judgment, at the last day, or in his state of triumph. That the vision itself, literally took place in the heavens, or that the voices or trumpets were heard in the heavens, except as the heavens may be deemed symbolical, seems beyond the stretch of human imagination; that the visions concerned "the heaven," or the universal church, there can be as little question; but the church must have a local habitation, or resting-place, and that territory is the prophetic earth; or which may be equally expressed, and in language perhaps more comprehensible, the site of the four tyrannies, including Assyria, Israel, and Egypt, formerly subdued, and still held in subjection, by the present existing tyrannies. It is, indeed, impossible to suppose that St. John saw the four beasts in heaven, which, in fact, are the four tyrannies; or that it can

be a real flight of the apostate woman from heaven to the wilderness. The symbolic language uniformly pervades the Apocalypse, and where the heaven is concerned, spiritual things are intended; or the earth and seas, then temporal and secular matters are the objects of revelation.

There is one point on which an opinion may be safely pronounced, that He who sits on "*the great and white throne*," at the last day, is Christ, when He returns the second time in glory, "for the Father," as himself has said, "judgeth no man, but committeth all judgment to the Son, that all men should honour the Son, even as they honour the Father;" and it is his special commission, and his righteous undertaking, to put down all rule, and all authority, and power, until he shall have brought the world in subjection, and restored it to its original condition: but it would be a gross and absurd conception, or dereliction from truth itself, even to surmise, that he appears in the Apocalypse under any of the symbols in which he manifests his power on any occasion, else would he appear many more times than a second time; or that any of the symbols are to be understood literally. These are mere tokens denoting times and circumstances, and the powers with which he has to do, through the medium of his agents; or they indicate the means by which he is secretly, and though silently, yet effectually, accomplishing his own designs, for his own glory, and the good of his people. It may also be deemed a point of almost absolute certainty, that whenever he is represented as clothed with symbols, these symbols denote a time of triumph, and refer to the events of the very last period.

Thus, the promises made to the seven churches, types of the seven national churches of the last day, are connected by some one distinguishing mark or other with that day. Such also is his appearance on the throne, (*Rev. iv.*) when arrayed in flames, or "like a jasper and a cornelian," and is contending with the four beasts, who are sometimes "*IN THE MIDST*," and sometimes "*round about the throne*," for the possession of his throne, even Jerusalem, which is *the throne* of the last days; or, as A LAMB with *seven horns*, and *seven*

eyes, when in possession of his kingdom, having returned from his Roman triumph, and then dissolves the mysterious dispensation of his enemies, in breaking open the sealed book ; or, as the great Angel from heaven, swearing that "time shall be no longer," that the mystery is accomplished, and proclaims the deliverance of his people ; or, as seated on a white cloud with the golden crown on his head, when he is about to reap his people Israel, and therefore announces, by the symbols, his time of victory ; or, as the angel, who lightens the Papal earth with his glory, corresponding with the prophecy of Ezekiel concerning the glory of the Lord entering the temple from the east ; or, as going forth on *the white horse*, when the time of judgment of the eastern dragon, and western beasts has arrived, and when he is to possess, as denoted by "the rod of iron," the full sovereignty of the Roman Empire ; and, also, as reigning with his saints upon earth, when the judgment of his Roman enemies is going forward, because then those who have the mark of the beast are to be judged, *His own second coming* being decidedly that, when he is to sit on THE GREAT WHITE THRONE, a decisive token of his universal victory over principalities and powers, to judge all nations, corresponding with the earthquakes of the seventh and last seal, and of the seventh and last (but not the sixth) trumpet.

All subordinate agents may be deemed national ; such as the Cherubim, the Trumpet Angels, the Thundering Angels, all which tokens denote war ; as well as the loud voices of the heaven, indicating church concerns, and proclaiming deliverance from enemies, and for the benefit of his chosen people. If this were an age of miracles, some interposing and special providence might be expected ; but God has always worked by means since the Spirit of inspiration has ceased ; and there is no reason to expect, either now or at any other time, till the very last day, other than his constantly overruling the designs of men, whether good or bad, to the carrying forward the grand plan of revelation, concerning his own future glory. The point suggested, however, as to the use of subordinate agents, may be illustrated by a reference

to Ezekiel, where "*a Man like unto brass*" measures the temple, and traces the boundaries of the city of the twelve tribes, and therefore denotes a Macedonian agent; the like office is performed by the Vial-bearing Angel of the Apocalypse, for the same people, at the same point of time, and must equally denote the same, or a similar, agent. A mighty Angel (*Rev. xviii.*) takes up *a stone like a great mill-stone*, and casts it into the sea (or Western Empire,) proclaiming, "*Thus with violence shall that great city Babylon be thrown down, and be found no more at all for ever,*" and therefore denotes the Turkish power; because, on reference to ch. xiv. 10, "*fire, brimstone, and smoke*" are the judgment of the Papal Harlot; but these are the positive symbols of the Turkish power, as unanimously agreed, under the sixth trumpet. Nor may this conjecture be deemed "far-fetched, forced, nor fanciful," for stone, or mountain of stone, is the very symbol employed by Daniel ii. 45; v. 4, to denote that power; and thus "*the little stone*" cut out of the mountain of stone, must be supposed to intend Judea, a small province, as it is of the great Turkish mountain. But the symbol employed by St. John is a stone like *a great mill-stone*, and therefore presumes the full weight and wrath, and the utmost putting forth of the strength of the Turkish Empire, which is to *overwhelm the Papal Harlot*, and crush her to atoms; her riches having first been consumed by her own sons, the ten Kings. Nor let it be imagined that this is an enemy to be despised; if the interpretation given of prophecy be correct, the power named is the embodying of "*Satan,*" the Serpent, the Dragon, and the true successor of the Eastern Roman Empire. However vague and contradictory the language of symbols may appear to some minds, it has, nevertheless, a perfect and definite sense, as it respects every object intended or term employed: the only difficulty is to arrive at its true meaning, which is to compare scripture with scripture, and this with historical facts. It may, nevertheless, be presumed a species of prophetic daring to interpret concerning future events; but the man who lived in Daniel's times would have been deemed an infidel had he seen the Babylonian Empire arise under *the*

symbol of a Lion, and not have expected it, according to the word of God, to be overthrown by some other empire, described by a Bear ; but had he lived and seen that second empire furiously attacked and overcome by another power predicted of as a Leopard, how strong would have been his convictions that a fourth, still more dreadful and terrible power, would arise to trample in the dust and tear in pieces the empire signified by the Leopard ; and such would have been his prepossessions, that a symbol, the sense of which was once ascertained, had a *definite meaning*. These are the circumstances also under which we may be justly called to judge respecting the true intent and explicit meaning of the *Apocalypse*.

We have seen then that the prophecies of Daniel have some bearing on the question concerning the Jewish nation, and that there is a possibility ; such an expression almost deserves to be reprobated, for it is an absolute certainty, if the Prophets, and not the Interpreters of Prophecy are to be believed, that the People of Israel will again rise to distinction and to glory. But if, as Mede and Newton agree, “ the revelation of St. John is Daniel explicated,” the assumption of false titles for any other people, or the unfounded and unqualified pretensions to the privileges and promises of that people must be perfect robbery, a daring outrage against the law of their God. In what light, then, does the work of Mr. Frere, in his “ general structure of the *Apocalypse*,” stand ; or the dissertations of the Rev. Mr. Irving, who has denied to the Jew any participation, much less the exclusive distinction, in the Revelation of St. John ? Were that apostle living, who was himself a Jew, and the Messenger to the seven Jewish Churches in Asia (for were they not Hellenistic Churches ?) the indignation which he would manifest may be better imagined than expressed ; but to his testimony may the theories of these celebrated men be submitted, and the judgment due be consequently awarded.

Interpreters of prophecy will differ, and the right construction of any portion of revelation depends much on the strength of mind, or on the capacity of the individual attempting it to judge ; because men are neither now blessed with the

spirit of prophecy, nor are intuitively capable of "rendering a reason;" that capacity is to be obtained, in some degree however, either by constant habit, previous acquirements, or the attention being directed more to symbols than words. It would be vanity to suppose that man can acquire instantaneously a sound judgment on such matters; but it may, nevertheless, be laid down as a rule that, in whatever dissertation it may be in which the Jew is excluded, or not made the prominent object, the author is either deficient in prophetic lore, or is "*a Tyro in the school of prophecy.*"

So far, however, from the Jew being excluded the Apocalypse, it will be found that it is the Jew, and the Jew only, who occupies the conspicuous point in all the important revelations given by St. John. Their cause is denoted by "the golden girdle" of the Governor of the Seven Churches, gold and *fine gold* being their distinctive character in the former, as it will be again in the latter day. Babylon is only "the exactress of gold," and that from having conquered the Jewish nation. That power was also predicted by "the Lion," but "*the Lion of the tribe of Judah*" finally prevails. It recurs also under the symbol of the Philadelphian Church—is denoted by *the rainbow*, as a token of his new covenant with the Jewish nation, as well as by the elders who have *their crowns of gold*; and by "the throne," which is *Jerusalem*, as well as by the nature of the judgment which then takes place, and synchronises with that of Daniel vii. 10. It is revealed under the first four Seals, which is the history of the tyrannies—those barbaric powers which have brought into subjection the ancient People of God, and is particularly distinguished by the *four sore plagues* under the Roman monarchy of *Rev.* vi. 8, as compared with *Ezek.* xiv. 21, and *Dan.* xi. 33. The Altar of the fifth Seal denotes them, and they are the afflicted who receive the white robes, connecting that prophecy with *Rev.* vii. 9, not only by the chosen *as the first-fruits of the nation*; again seen, *Rev.* xiv. 1, and xxii. 4, but also by the great multitude. *The golden altar* is their symbol, and denotes a time of triumph. It is then in the holy place, and the incense ascends with acceptance, whilst judgment conse-

quently follows, in answer to the prayers of the Holy People, on their enemies. The little *open* book, and therefore visible to all mankind, is their history, in contradistinction from the *sealed* book, which is that of their enemies, as compared with *Ezek.* ii. 9, 10, iii. 1—3, and *Dan.* xii. 4. They are one of the witnesses, if not both, *i. e.* as the ten and the two tribes trampled under foot during the forty-two weeks of the Mohammedan tyranny: for, at all events, “the Witnesses,” with the utmost latitude of interpretation, can only denote “the Jewish and the Greek Churches.” It is their King who is seated on the white cloud, with *the golden crown* of Israel on his head, and then gathers his people and destroys their enemies, because “He is come whose right it is” to wear that crown. They stand also on the sea of glass, singing their ancient songs, typical of their present deliverance, and the song of the lamb, denoting their conversion to Christ. They are represented by the true bride, who, *for the first time*, puts on her white garments of victory and righteousness; and it is on their behalf that the Mighty Conqueror goes forth, as compared with *Ps.* xlv. and *Isa.* lxiii. as well as *Rom.* xi. 26, *Isa.* lix. 20, and *Ps.* xiv. 7. They sit and judge on the thrones, *Rev.* xx. 4, as “*beheaded for the word of God,*” as well as those “who are beheaded for the witness of Jesus,” and they are the inhabitants of that great and holy city, *Rev.* xxi. 4, compared with *Ezek.* xxxvii. 26, 27, and that great and holy city is a symbol of their empire; on the gates of which are also inscribed *the names of the twelve tribes*, denoting not only right of access, but sovereign authority, the gate being the place of judgment as well as of entry. If these points, and to these many more might be added, as *Rev.* xiii. 7, compared with *Dan.* vii. 21, “*the blood of the Saints,*” *Rev.* xvii. 6, in contrast with “the blood of the martyrs of Jesus,” &c. should be established, it may well be said that the *Apocalypse* is the prophetic history of the Jewish nation during the ascendancy of the tyrannies, and that it pronounces also their final and irrevocable triumph.

The original government of Israel was a pure Theocracy. From the election of Saul to the period of the Babylonian cap-

tivity it was a mixed Theocracy, the Lord raising up SHEPHERDS, which is the scriptural symbol of Kings, (though now the term is understood in a direct contrary sense,) to rule and feed the people in his name, the priests being appointed to receive the law at the hands of God, and explain it to the people; and though it may be convenient to suppose that Christ spoke of himself spiritually as "the good Shepherd," and though the crook be now used by bishops instead of kings, it is not a spiritual term. That Theocratic Government will, however, be re-established in the future day, when "*the presence of God is in the midst of his people*;" then also shall the King rule in his name, and David be the King and Shepherd over them, whilst the house of Zadoc are to be ministers to come near unto him in holy things. The intermediate history of the tribes, from their fall to their rise, is the ascendancy of the four tyrannies, and these tyrannies are pourtrayed in the symbols of St. John. The whole is a contrast: the Daughter of Zion is opposed to the Daughter of Babylon; the Lion of the tribe of Judah to the Babylonian Lion; the last White Horse to the first White Horse; the Mighty Conqueror to the Symbolic Image; the Little Open Book to the Sealed Book which contains the mysterious history of the tyrannies; and, besides other instances, the Great and Holy City to the Great City Babylon; or the Lamb with Seven Horns to the Beast with Ten Horns. There is but one contest, that between the Lord God of Israel and the Elohim, or mighty ones of the nations; or, to speak more precisely in the language of the Apocalypse, between "the Lamb with seven horns and seven eyes," and "the Dragon with seven heads and ten horns;" the Old Serpent, who has embodied in the tyrannies his original principles of blood and desolation, in the destruction of the works of God and his noblest image, Man; or between the fifth Mighty Conqueror and the four Horsemen. A similar figure obtains in Daniel, that warfare is carried on between "the image of a man," and the One who sits on the throne; or between the four beasts and Him whose symbol in the Apocalypse is "the Lamb."

The general structure of the Apocalypse may therefore

now be considered with more advantage, not so much as it respects the system of Mr. Frere as that which has been submitted to the attention of the public in "The Even-tide;" and it may be affirmed that the entire history of the tyrannies, from their first rise to their final fall, is comprised within the seven Seals, and that all other parts of the *Apocalypse* are synchronical with some portion or other of those same seven Seals. Like the prophecy of Daniel concerning the tyrannical image, which has its collateral branches of the vision of the four Beasts with its Papal horn, and of the Ram and He-goat with its Mohammedan horn, so is constructed the *Apocalypse* of St. John with its vision of *the Seven Seals*, or the History of *the Dragon*, the symbol of the Universal and Tyrannical Empire; and its collateral Branches of the Papal Tyrant "Death," or Western Beast, symbolised also by the beast and blasphemous mouth of *Rev.* xiii. or Beast and Harlot of *Rev.* xvii. and the Mohammedan Tyrant, "Hell," and the exhibition of that tyranny under the fifth and sixth trumpets; but it is confined to these. The hypothesis of an infidel power has no place in the *Apocalypse*, though it may have been founded on the tradition of the Papal Church, labouring, as that Church has ever done, to avert from itself the application of *Rev.* xvii.; but had the Papal and Mohammedan Powers sought "*Defenders of their faith*," they could not have found persons better suited to their views than Mr. Frere and Mr. Irving, because they have laboured to set up a power exceeding these atrocious ascendancies; and, by diverting the public attention from them, are the best allies these dominant powers could have obtained, in what may be honestly called the Christian world. Pastorini is indeed a Papal author, but is to be considered inferior in exalting the Infidel power, supposed by the Papal Church yet to arise and obtain the ascendancy over the true Church, *i. e.* the Papal, in the last days. As to what the fathers have said, whose opinions have been recapitulated by Mr. Penn, and referred to by Mr. Irving, they are only to be attended to so far as they have spoken consistently with truth. Unless they were inspired, (whilst, on the contrary, every one of

them may be proved to be erroneous,) their words are of no value, except as brought to bear on the symbols of revelation itself; and it is notorious that the Fathers and the Papal Church founded their expectation of the Infidel power on the last change of the Scarlet-coloured Beast, which modern commentators, of the Protestant persuasion at least, and justly so, apply differently. We have the same word, with all the advantage of the events of fifteen centuries, and if we are not now better capable of interpreting prophecy, it shows rather the lapse of human intellect, and the servile disposition of bending to authorities which ought not to influence an independent mind.

The Rev. Mr. Irving, in similar sentiments to those of Mr. Frere, opens his scheme of the Apocalypse by arranging its grand divisions of the seals to the west, the trumpets to the east, and the little book to "the Church;" and conceives that the Epistles to the seven churches relate to the History of the Church preceding the times of Constantine; consequently, the vision of "the One" on the throne, must have its epoch in those days, if the seals are then opened; contrary to the opinion of the generality of commentators, though admitted to be erroneous, when they refer this vision to the times of St. John, and its first seal, to the first progress of the Gospel; and, contrary also to the symbols themselves, which refer to the subduing of the four beasts, and denote the final triumph, and to "*the ten thousand times ten thousand, and thousands of thousands,*" which connect this vision with the judgment of Daniel. The first four seals, Mr. Irving, however, considers to relate to the overthrow of Paganism, which surely must have been overthrown when Constantine and his adopted church triumphed, and so was he represented as slaying the dragon, then deemed the symbol of Paganism: at least this is the opinion of every author who has yet written on the subject, although many assert that the principles of Paganism revived in the Papal power, and that "the deadly wound of the beast was thus healed," but if so healed, Paganism still lives. It may suffice to assert, that a beast represents an empire, and not a spiritual power;

and that the wound of a beast must be the injury done either to its sovereignty or its empire. Precisely similar is the symbol of the dragon, which Constantine could not have slain, because it was the symbol which represented *the tyranny of the day*. Paganism, therefore, is an ideal figure, not embodied in any one symbol of the Apocalypse, and the dragon was just as much the representative of Constantine, as of Maxentius, or Maximin.

On the principle adopted in the exposition of the eleventh chapter of Daniel, the riders on the four horses are stated, by Mr. Irving, to represent individual kings, viz. :—Constantine, Theodosius, Alaric, and Justinian. The fifth seal occupies the interval of time from Justinian till the period of the sixth seal, which is the final Roman Judgment, commencing first, as he asserts, in France.

In the prolongation of the period of the six seals, Mr. Irving has been preceded by Dean Woodhouse and Mr. Cuninghame; though these differ from Mr. I. in assigning to the seventh seal, the simple office of indicating a change of scenery, and represent it as introductory of the seven trumpets, but in a former work, "*The Even-Tide*," it has been shown that the seven seals clearly relate to the whole of the tyrannical times, from their first rise to their final exit. The whole question, however, as to any sound interpretation, rests on the nature of the symbols, and it will be obvious, that the great leading principle of Mr. Irving is not a just one; and that the seals are not confined to *the western empire*. Even on Mr. I.'s own showing, Belisarius is no chief, but the delegate of his master Justinian, and came not to desolate, but revive the Roman Empire in the west. How, therefore, can he be said to go forth under the symbolic characters of *Death and Hell*, for these are the riders who lay waste and destroy that empire, which Belisarius came to sustain from the inroads of the Gothic hordes. Nor could the overthrow of Paganism have been the object of Belisarius or Justinian, which had been as effectually rooted out by Constantine, as at any subsequent period of time, the short reign of Julian only excepted.

Excellent as Mr. Irving may be in his general apprehension of a period of slaughter about to come to pass, though certainly not well grounded on those just prophetic symbols on which such a proposition may be built, for every one of his theses would fail him, he is obviously deficient in his knowledge of the symbolic characters, and this, it may be presumed, is to be clearly shown. The leading character in the Apocalypse is the rider on the white horse of *Rev. xix.* Mr. Faber, and with him is Dean Woodhouse, supposes this symbol to indicate the same character who appeared on the first white horse, though not then specially named, each figure denoting the progress of the Gospel. It may be observed, that Mr. Irving entertains a more correct notion of the first horse as a secular symbol, and that four secular conquering powers are denoted; but to be consistent, the same interpretation must be given of the fifth horse and rider, and therefore a mere spiritual empire cannot be designed. The whole bearing of prophecy must be brought into question on such an occasion, and its corresponding niches or loops pointed out in order to arrive at truth, and the inquiry will then be, Does the fifth horse and rider denote *an Individual* or *an Empire*? and in whatever sense the conclusion may be obtained, that is the meaning to be given to the first four horses and riders.

In ascertaining this point, it must be recollected, that *the two Beasts and ten Kings* make war with "*the Lamb*, who is Lord of lords, and King of kings," manifestly declaring, that "*the Lamb*" is the triumphant Conqueror; but who is it, will be the next question, that prevails over "*the Dragon, Beast, and False Prophet*," but the Majestic Being on his white horse? He, therefore, who is represented as the Mighty Conqueror, who has on his vesture and on his thigh, the name written of "*King of kings, and Lord of lords*," is "*the Lamb*;" and obviously, He is also "*the Lion of the tribe of Judah*," who in the last days, not in the days of the Apostle, nor in the days of Constantine, dissolves the spell, and unseals the book of "*the mystery of God*," when its time, as sworn to by the angel of the tenth chapter, shall

have been finished : and therefore the event does not concern Paganism, but the "Great City Babylon," retaining as she does her type of the "Lion's mouth," given to the beast, but is overcome by the Lion of the Jewish Nation, the Lion of the tribe of Judah ; and the dissolution of the mystery, or the breaking open the sealed book, is, in fact, the victory proclaimed over the Dragon, Beast, and False Prophet ; or the Beast and his ten kings, or the Great City.

But whether the symbol be "a Lion," or "a Lamb," or a mighty "Conqueror on a white horse," the same power is denoted, and the question again returns, Does the symbol denote an Individual, or a Nation, or an Imperial power ? Without now entering on the question as to what may be the real signification of the first four seals, it may be stated, that "*the Lamb*" is not a simple lamb, as offered for the sins of the world, nor is his fleece stained with his own blood, but *the blood of his enemies*, as a "vesture dipped in blood ;" as Isaiah also predicts, chap. lxiii., but is "A LAMB *with seven horns and seven eyes*." If the language of symbols speak truth, and truth is best understood by the symbols, this figure does not denote an individual, but *an empire* ; nor are the *seven horns*, or *seven eyes*, as commentators say, a definite for an indefinite number ; nor, as they imagine, denote perfection in any other sense than what God understands completeness ; but if the language of symbols speak truth, what is to be understood by "a beast with ten horns," but an empire of ten kingdoms ; or "a dragon with seven heads and ten horns," but a satanic empire, or the universal tyranny of seven governing powers, and of finally, ten kingdoms. The symbol in question is, "*a lamb with seven horns*," and therefore is an empire of seven kingdoms ; and if it be an empire which is equally represented by "*a white horse and rider*," or by "*the Lion of the tribe of Judah*," what becomes of the first four horses and riders of St. John, but that they equally represent *empires*, and not four individuals of any one empire. The homogeneity of the symbols must be preserved, or "confusion worse confounded" will be introduced into the principles of interpretation ; and let it

be repeated, that though a different set of symbols is employed in the vision of St. John, to what is adopted by the the spirit of God in the visions of Daniel, precisely the same truths are taught, those of the four tyrannies, and that "the Lamb," which is obviously a symbol, interchangeable with the Conqueror and the white horse, or the Lion of the tribe of Judah, is to be understood in reference to the four ferocious wild beasts of Daniel, and as much expresses the difference of the empire finally to prevail, as "a Lamb" is to be distinguished from *a ferocious wild beast*, "dreadful and terrible, and strong exceedingly." Dreadful and terrible, and strong exceedingly, will also be the Lamb, for "he shall gird his sword upon his thigh" as the "MOST MIGHTY," the Lamb and the Conqueror being synonymous terms, and "his right hand shall teach him terrible things," and it is remarkable how, by some circumstance or other, all the prophecies hang together, teaching the same truths. "He shall *not strive, nor cry, nor cause his voice to be heard in the streets* or conspicuous places of his empire, till "he send forth *judgment unto victory*," yet the obvious allusion is to the Lamb; but this is the period of the triumph of his enemies, who are now both striving and crying, and are loudly vociferating their imperial denunciations.

The honest student of prophecy, not adhering implicitly to the dictation of any man, will weigh well the suggestions offered on prophetic topics, and judge for himself, whether the scenery being changed, and a different set of symbols employed, whether also the same truths be not revealed as are precisely stated in Daniel's vision of the seventh chapter. Let him examine the symbols of the first four seals, and compare them *minutely* with the symbols of the four beasts of Daniel, and the conviction will necessarily arise, that the first four horses and riders of St. John are the four beasts of Daniel; the last of the four horses and riders, comprehending the two great enemies of "the Saints;" or "the people of the Holy Ones," the Jewish Nation; which *two little horns*, demonstrated by Mr. Faber, to be the Papal and Mohammedan Tyrannies, and coalescing both in point of time and purpose,

are designated by St. John, as well as by Hosea, under the more appropriate characteristics of "*Death and HELL*," from which tyrannies, the children of Israel are finally to be delivered, when Christ, or the Lord their God, is to be their King.

The synchronisms of the Apocalypse are of deep importance to be understood, but depend more on symbols than words. Thus the white robes given to the 144,000 sealed of the twelve tribes, prove that when seen standing on Mount Zion, having the Seal of God on their foreheads, and being described as "*the first fruits to God, even the Lamb*," as the 144,000 are the forerunners of the great multitude, that it is their time of triumph by the symbol of the *white robes*. The first prediction is evidently accomplished before the destruction of the four winds (vii. 1.) appointed to desolate the Earth, Sea, and Trees; so is the prediction of the 144,000 on Mount Zion (xiv. 1.) previous to the desolation of the Papal Harlot by the Turkish fire and brimstone. The great multitude gathered out of all nations (vii. 9.) synchronises also with those who stand on the sea of glass, mingled with fire, (xv. 2, 3.) after the desolations of the great whore, the judgments of God being then made manifest; but this judgment is more fully explained, chap. xviii. and synchronises with chap. xiv. 8—11. The same judgment, when executed, is also depicted, chap. xix. 1—3, and is succeeded by the rise of a power symbolised as "*the Bride of the Lamb*," in the place and stead of her on whom the judgment is executed; but this symbol synchronises with *Rev. xxi. 9, 10*, the descent of "*the great and holy city*," which equally proves that as "*the true bride*" succeeds to the Papal Harlot, so does the "*Great and Holy City*" to "*the Great City*" and "*the Great City Babylon*;" but if the Great City and the Great City Babylon unitedly compose an empire, temporal and ecclesiastical, so does the *Great and Holy City* a similar empire; and as the Papal Harlot is a national and spiritual power, such also is "*the true Bride of the Lamb*;" yet as it must be national, from the positive assurance by the Spirit of Inspiration, that those who are sealed are chosen

out of the twelve tribes of Israel; and as they are again seen before the judgment of the Papal Harlot standing on Mount Zion, "having their father's name written on their foreheads," and afterwards as "standing on the sea of glass mingled with fire, singing the song of Moses and the Lamb," and are the inhabitants of the "great and holy city the New Jerusalem," with "the seal of God in their foreheads," it seems impossible to conclude that any other dispensation can be intended, or any other people predicated, than that of the Jewish nation, in perfect consonance with all other predictions, more especially those of the prophet Isaiah. From this, also, may it be inferred, that as the Papal Power is yet standing, the sealing of the Children of Israel is not arrived so as to be distinguished as a leading trait in the accomplishment of prophecy. The standing of the 144,000 on Mount Zion, indicates a partial return previous to the destruction of the Papal Harlot. Their destinies are, in point of fact, connected, for "the cup must pass from the daughter of Zion to the daughter of Edom;" and, consequently, the rise of the Jewish Nation will be the fall of the Papal Empire. The scenes are to be reversed.

But there is another class of symbols made use of, that of earthquakes, as well as "the thunderings, and lightnings, and voices," which are symbols of a homogeneous quality, and which almost uniformly accompany earthquakes, and are all connected with the symbolical phrase, "*the heaven*," because the concussions of the heaven are attended with these several phænomena; but "*the heaven*" itself is literally THE CHURCH, and, when employed in the language of prophecy, denotes on what account the events described by these phænomena take place. The earthquake uniformly denotes a revolution in worldly concerns; and as it takes place from the concussion of the heavens, intends that the concerns of the Church are in question, and its effects are justly paralleled by those of a literal earthquake. There are "*three GREAT EARTHQUAKES*" spoken of in the Apocalypse, and these are synchronical: *the first*, under the sixth Seal, which is the dissolution of the Western Empire; *the second*, at the close of the sixth Trum-

pet, on the expiration of the forty-two months oppression of the witnesses, and is the breaking up of the Turkish Empire; and *the third*, which occurs under the seventh Vial, when the doom of the Beast and False Prophet is sealed, and the Dragon is bound; but as the sixth Seal has a *great earthquake*, and the sixth Trumpet a *great earthquake*, with which the seventh Vial is concurrent, so the seventh Seal has an earthquake only, not a *great earthquake*, and the seventh Trumpet has an earthquake only, not a *great earthquake*; though this earthquake may be attended with a *great hail*, not noticed in the seventh Seal, yet it is obvious that the seventh Trumpet coalesces in point of time with the seventh Seal, though it may affect a different part of the empire. Indeed, like the compound image of Daniel, which stretches in time beyond the visions of the seventh and eighth chapters, so does the time of the seventh Seal beyond the first judgment of St. John, to which the seventh Trumpet seems principally confined, the great hail of the seventh Trumpet being the great hail of the seventh Vial. The symbolic hail denotes, however, an invasion from the north, by which the judgment is accomplished. Yet as the destruction of the Beast and False Prophet, and the binding of the Dragon require a great earthquake, the final overthrow of the Dragon, though attended with less difficulty when his power is weakened, requires an earthquake also; but *the great earthquake* precedes the first judgment of St. John, the earthquake only that of the second judgment; for, previous to that second judgment, are Gog and Magog overthrown, perfectly agreeing in their signs with the Gog and Magog of Ezekiel after the restoration of the people of Israel; an event which is connected with the first judgment of St. John, the rise of that empire being the fall of the Roman and of the Papal Power; this last occurrence is the sealing of their glory, and the sanctifying of the Lord God of Israel in the eyes of the nations, *Ezek.* xxxix. These two events perfectly agree in their prophetic relation with the sixth and seventh Seals, and with the sixth and seventh Trumpets.

“The lightnings, thunders, and voices,” are also synchronical indications. These proceed from the throne first men-

tioned by the apostle, and, with other attendant signs, perfectly agree with the judgment of Daniel, and with the first judgment of St. John. These indications precede the earthquake, *thunders* denoting wars, as *e. g.* "THE GOD OF GLORY *thundereth*," "the Lord mustereth the host of the battle." "Come and see what desolations he hath made on the earth," &c. *Ps.* xlv. ; and it is observable that "thunder," denoting war, precedes the opening of each of the first four Seals, which Seals are in fact the history of the four tyrannies, and war is their element. Lightnings are the contentions and strivings of the four monarchies, as are proved by the cherubim of Ezekiel, which "run and return like a *flash of lightning*," scorching and consuming every thing in their way, licking up the ground round about, and nevertheless, under the good hand of our God, purifying "the heavens." Voices are the commands of heaven concerning his people, and regard his elect; but the circumstance of thunders, lightnings, and voices proceeding from the first throne, and again noted under the sixth Seal and the seventh Vial, prove that they are synchronical events, because they are then attended with *the great earthquake*, which is connected with the dissolution of the mystery.

The great earthquake of the sixth trumpet, which is the Turkish trumpet, is a question concerning the possession of the throne, even JERUSALEM; and is connected with the thunders, lightnings, and voices, proceeding from the throne, which throne symbolizes Jerusalem; and so far from the cherubic figures intending, as Mr. Irving and Mr. Frere assert, "*the Church in heaven*," it is most clear that they are to be understood in the light of enemies, and represent the tyrannies, precisely as the cherubim of Ezekiel do, which run and return like a flash of lightning, for they are sometimes "round about," and sometimes "*in the midst of the throne*." But the throne is no proper station for a created being, the very circumstance of their being in the midst of the throne is an assumption of authority, and therefore is the Lamb, and obviously in reference to this remarkable expression, afterwards said to be "*in the midst of the throne*," which is his own inheritance; but then it

is when he dissolves the mystery, and assumes his right of conquest. If, under the seventh seal and seventh trumpet, similar notations of earthquakes are given, they are not *great* earthquakes. That circumstance seems sufficiently accounted for by the revelation, that the second invasion against the camp of the saints takes place from the four quarters, or the four empires of the prophetic earth; and that this last gasp of tyranny seems set at rest by an invasion from the north; nevertheless, it respects the Eastern empire, and is the final overthrow of the Dragonic empire, or of the remains of "the abomination of desolation," after the twelve hundred and ninety years.

There are many circumstances also, on which commentators have erred, which require to be noticed, and respect the Sun, Moon, and Stars; those symbols on which there is, perhaps, a greater diversity of opinion than on most other symbols; and amongst these, the author of "the General Structure of the Apocalypse," in his former work, as well as the Rev. Mr. Irving, following the example indeed of celebrated prelates and divines, and others, all of whom, in many other respects, are worthy of regard; but taking up the *ipse dixit* upon authority, and not giving themselves any further trouble of thought, may be reckoned amongst the number. "Every tyro in prophecy," observes Mr. Irving, "knows that the woman of the twelfth chapter predicts 'the true Church,' for she is clothed with '*the Sun of Righteousness*,'" but here rests the jet of the question. If she were clothed with *the Sun*, it might be supposed that she was the favoured national bride, but even that symbol does not denote universality, because a woman is a national, not an universal, symbol. Unhappily, however, for that argument, "*the Sun of Righteousness*" does not arise till "*the great and terrible day of the Lord*;" which is equally signified by Joel, who connects that "*great and terrible day*" with the signs in "the Sun, Moon, and Stars;" and so does St. John, for when these signs occur under the sixth seal, it is "the great day of the wrath of the Lamb;" and it is very certain, also, that two Suns cannot arise and shine in the firmament at the same time. If, therefore, there be a Sun shining

during the eventful period of the twelve hundred and sixty days, that Sun is not the "Sun of Righteousness," but *the Sun* of the Imperial Empire of his enemies, which is to become "*black as sack-cloth of hair*," and this sign occurs under the sixth seal, which is a synchronical judgment with that of the Dragon, Beast, and False Prophet, and of Daniel's Roman judgment, and is predicated by Christ himself as *a sign* of his own second coming. But there is a Sun to shine in the last day, which is "the Sun of Righteousness," and "*in righteousness* will he judge and make war," which makes its appearance at the very time of that judgment, and from whence it is that the angel calls to "*all the fowls of heaven*," or the Jewish Nation, to "gather themselves together to *the great supper of God Almighty*," which agrees perfectly with the prophecy of Isaiah, concerning the "New Heaven and New Earth," when the abundance of the Sea, and forces of the Gentiles shall flow together for the benefit of the daughter of Zion. The Sun is also preceded by "a bright and morning star," and as the bridegroom claims that title, and first asserts his right in the church of Thyatira, to give to those that overcome, that first dawn of the day, or the precursor of the Sun of Righteousness will appear on the site of the Roman Church. But there is another difficulty in reference to this symbol which deserves notice. If the woman were clothed with *the Sun of Righteousness*, and symbolised "the pure Church" at the commencement of the twelve hundred and sixty days, she would be so represented also at the end of the days, but then at the very time of conquest, even the favoured bride is arrayed only in fair garments, "white and clean," which is "the righteousness of the saints;" and yet "the Sun of Righteousness" must then, at all events, have arisen, whilst the Imperial Sun vanishes from the system. These symbols are contradictions, which require, and may justly exercise, more thought.

Mr. Frere concludes, that "*the Moon*" represents "the queen," or sometimes "*the people*" of that same king which the Sun symbolises. So does Mr. Irving, who asserts, that "in France, where the day of judgment first took effect,

the sun, or sovereign power was eclipsed; and *the moon*, or queenly power (no doubt intending that of the queen of France) was turned into blood; and the *stars of heaven*, or the nobles in the political firmament, fell to the earth amongst the people." Yet it is said, (*Rev. xxi. 23.*) that "the city hath no need of the Sun, neither of *the Moon* to shine in it, for the glory of God did lighten it, even the Lamb is the light thereof;" and this coincides with the declaration of Isaiah, that the Lord God will be both "Sun and Moon" to his people. Now, if the Moon symbolized the people, it would be tantamount to saying, that the City had no need of inhabitants, which would be absurd; or, if the moon symbolised the queen, that there was no bride, which is contrary to the express declarations of truth, and cannot therefore be the true meaning of the symbol. But if the Sun be the sovereign temporal power, and the Moon be the ecclesiastical authority, the heavens being the church, and the earth the secular empire, the symbols will be more easily understood. It is certain that there is *a Sun* to be darkened in the last day, and *a Moon* which is to be turned into blood; and admitting that the Papal Church be symbolised by a woman, that woman being clothed with the Imperial power, would be represented as being "clothed with the Sun" of that time; which precedes the day of "the Sun of Righteousness;" and it is clear, that she is so represented *before the twelve hundred and sixty days*, and as she rose to supreme power on the depression of the authority of all other churches, would be symbolised "standing on the Moon," the symbol of universal authority. She flies, however, from the heaven, or universal church, and takes up her separate abode in the western wilderness, and there she is also judged. No other woman can therefore be intended than the Papal harlot.

"*The Stars*" are homogeneous symbols with the Moon, though Mr. Frere asserts that they denote inferior authorities in the state, as Judges, Magistrates, and others. Mr. Irving says, "nobles," as instanced in France. These never shine during the brightness of "the Sun," and shine only with

a borrowed light, which may be supposed also of the Moon, for "He made the Sun to rule the day, the Moon and Stars to rule the night." Such symbols, therefore, as "the Moon and Stars," cannot be separated; and to speak of the Sun and Stars, would not, strictly speaking, be prophetic language. Whatever stress may be laid on the interpretation of Jacob as to the dream of his son Joseph, there is no proof that this interpretation was of God, but to have been explained rather according to the ancient system of interpreting dreams. If the system adopted by Mr. Irving were correct, the same explanation of the symbols which adorn the woman must be given in her case, as in reference to the symbols of the sixth seal, the judgment of which seal, he asserts, first commenced in France, and then would she be adorned with "the kingly power," would be standing on "the queenly power," and her head would be decorated with "twelve nobles." Though herself a queen, (as obviously the true bride is,) she would be trampling on the queenly power; and would be separating that, as "the Moon and Stars," which God hath joined together: and whilst she is treading "the queenly power under foot," she is adorning herself with "the power of the twelve nobles," as with a diadem; yet each symbol is represented as a similar sort of authority, though inferior in degree. But if the Moon denote the ecclesiastical authority, or Supreme power in the Church, as the Sun does in the state, the twelve stars must be the presiding ecclesiastical authorities in the twelve divisions of that Church which the woman symbolises, whilst the vesture itself would be the secular power, as the harlot pretends of her dominion; and it is notorious that such was the precise state of the Roman Empire, "the world," in the days of Diocletian, or of Constantine, and this was the point of time in which the existing Roman Church became allied with the state, and succeeded to the wealth and honours and crimes of Paganism. A tyro in prophecy may therefore well dispute the position of wiser heads, and call into question the authority upon which they assert "the mind of the spirit."

To explain more particularly the opening vision of the

Apocalypse, it is important to inquire the symbolic meaning of the term "*Seven*." Authors have chosen to cut the Gordian knot, and dismiss the question with sententious brevity. "It is the sign of perfection," say they, or "a certain number put for an uncertain." They do not, however, carry their own propositions to their full extent, but labour bravely to define the seven heads of the beast as of the seven precise forms of Roman Government; or the seven hills of Rome; and with prophetic skill, reduce a symbolical mountain to a literal hill; but in this also they are, perhaps, mistaken. Dean Woodhouse and Mr. Penn, (and even J. E. Clarke, who asserts that the symbol signifies the seven electorates of the Holy Roman Empire) have approached more closely to the symbol, and consider the beast to be the representative of the Dragon, but in the west; and Mr. Penn more particularly has defined the seven heads of the beast as the seven grand divisions of the universal tyranny, and in this he is undoubtedly correct, and deserves the highest commendation of the prophetic world. No man has indeed more closely adhered to the symbols of prophecy, although he may have been in some points mistaken, and more especially in his utter rejection of the prophetic "time, times, and a half;" but he may be forgiven. It is certain, however, that when the prophet Daniel predicts the Leopard with four heads, he speaks not of an empire with *four forms of government*, but of four kingdoms with governing power and territorial possession, each kingdom distinct from the other. St. John distinguishes the same universal empire as Daniel, but speaks of seven heads, the Macedonian being one of those seven succeeding each other, just as the four empires form one image or universal tyranny, yet are four separate and distinct kingdoms. This view of the subject will appear more decisive, and in contradiction of the opinion maintained by most authors, that Constantine slew *the dragon* when he conquered Maxentius, whom they represent as the Pontiff of Paganism, and consequently *the Dragon*; yet, extraordinary to tell, is that same Dragon alive, after two centuries, "and gives his seat and throne, and authority," to the western beast, and is also resuscitated in order to be present at the battle of

Armageddon, and goes forth to war against the King of kings, at the same time with the beast. The Christian world seem absolutely to have been blinded in reducing symbols to principles, and in not adhering to its nervous and significant language, by interpreting according to the things that be. The Dragon is the chief symbol, and cannot but represent the universal tyranny, though afterwards confining his authority to the east, obtaining, however, his dominion from the earliest age of the tyrannies, and relinquishing only to his regal vassals any portion of his authority; but the beast is nevertheless the delegated agent of the Dragon, and is described with similar symbols, and therefore represents him in the west. The Dragon still lives however under his seventh Turkish head in the east, and the Beast now lives under his eighth confederated German head, viz. the sixth, in the west, but Dragon and Beast unitedly compose the Roman Empire, whence the separate branches of the eastern and western heads, arising after the fourth head of the Dragon, have each of them sprung.

The symbol of "*the Lamb with seven horns and seven eyes,*" denotes also an empire, but is obviously composed of seven kingdoms, like the empire of the Leopard, co-existing at one and the same time; yet do heads not so much signify the territorial divisions of an empire as its governing powers, whilst the horns of a beast universally obtain as the symbols of royalty, and denote a division of territory. The horns of the Lamb, denoting the territorial divisions of the empire of the last conquering power, have their existence after the empire of the Dragon has ceased, proving the vision of St. John (*Rev. v.*) to refer to his state of triumph when the mystery is dissolved, and when "time is no longer." This division of his kingdom, and in the day when "*the knowledge of God shall cover the earth as the waters cover the sea,*" is typified by Isaiah, where *the same four symbols* are employed, which are predicted of the four empires in the prophecy of Daniel, but these are then conjoined with three other symbols, denoting kingdoms also, the whole of the empire being governed by one who is represented as "*a little child;*" but Isaiah also expresses himself in another place concerning

these very same three kingdoms, for no period of time has yet arrived in which it would not have been a reproach to Israel to rely on Assyria, or a sin to go down to Egypt. That period, therefore, in which it shall be said, "Blessed be Assyria, my people, and Egypt, the work of mine hands, and Israel mine inheritance," *Isa. xix. 23.* Israel being "*a blessing in the midst of the land,*" must be a future condition of the prophetic earth, in which their alliance with Assyria and Egypt will be no longer a reproach to them. And, truly, were we to consider the universal empire in the extent in which the four tyrannies have established themselves, as within a ring fence, Israel would be the centre of that great universal monarchy which is finally to obtain the ascendancy, and to which all nations of the earth are to go up to receive the law, even at Jerusalem.

But these seven horns have each "*an eye,*" like that of the little horn of the Roman wild beast, not in common with the other ten horns, but as superintending the whole. The seven kingdoms of the Lamb having each a superintending spiritual power, are symbolised also by "*the seven lamps of fire*" surrounding the first throne, but a lamp of fire indicates trouble and vengeance, and denotes that they are then under the influence of the tyrannies, or that it is a time of wrath. The Empire of seven spiritual kingdoms is also described by Zechariah's stone of *seven eyes*, as well as by his *candlestick of seven lamps*, the *eye* and the *lamp* being spiritual and homogeneous symbols.

It may also be expedient to observe, that the tyrannical empire has its seven epochs, or determinate periods—the going forth of the first four horses under the first four seals; the time of slaughter under the fifth seal; *the first judgment* under the sixth seal; and *the second judgment* under the seventh seal. The seven trumpets are also seven distinct periods, and contain the judgments of God on the Roman Sovereignty, the last of the four tyrannies, and occur when that empire is at the very zenith of its glory, and when the woman, who pretends to be the true bride, is seen "*clothed with the (Imperial) Sun,*" being—1. The invasion of the

Gothic hordes.—2. The downfall of the western empire.—3. The falling away of the existing Church in the west from its connexion with the east, and setting up an independent secular sovereignty, which is symbolically a fall from heaven or the universal church.—4. The separation of the third part of the empire, viz. the western.—5. The Saracenic Invasion.—6. The Turkish Slaughter; and—7. The pouring out of the seven vials of wrath, precisely in accordance with the fall of Jericho, which was compassed about six days, and on the seventh day seven times, on which event the walls of Jericho fell down flat, so that every one of *the people of Israel* went straight forward, and took possession of his inheritance; as they will again do, according to the prophetic declarations of the same God, when the prophetic Edom and Babylon are to be overthrown.

If, however, these symbols be significant, and have a determinate sense, then also have "*the seven Churches*." It is physically impossible that this revelation can respect only the seven churches of Asia, for some of them are altogether extinct; yet the promises relate, in every instance, to a future day, and every one of them has some peculiar promise, which never yet has been fulfilled: but "*Philadelphia*" is specially distinguished, and being so, denotes that some peculiarly favoured church is intended. But it may be asserted, that the symbol of a *candlestick* does not denote a particular church, like that of the mere city of Philadelphia, but a national church. It is a symbol obviously to be understood in the same sense as *the olive-tree*, which figure St. Paul has fully illustrated, by comparing THE JEWISH CHURCH to the *good olive-tree*, and the Roman world to the *wild olive-tree*, and were the metaphor still doubtful as to its legitimate acceptation, it is confirmed by the language of St. John, in reference to the two churches then predicted of, that "these are the *two candlesticks* and the *two olive-trees* standing before the God of the earth," *Rev. xi. 4.* which evidently intend two churches, and these two national churches subjected to the oppressing power of the Gentiles during the whole period of the twelve hundred and sixty mysterious years. But the language of

Zechariah on a similar occasion, and at the very time when the enemies of the Lord of Hosts and of Israel are to become a plain before Zerubbabel is likewise, "*These are the two anointed ones that stand by (or before) the Lord of the whole earth,*" on which occasion he sees "*two olive-trees,*" pouring their golden oil into the seven-branched candlestick, which *seven* lamps are spoken of "*as the eyes of the Lord, which run to and fro through the whole earth,*" (iv.4.) thus connecting the prophecy not only with *Rev. xi. 4.*, but *Rev. v. 6.* in which the seven horns of the Lamb, having an eye in each horn, are predicted of in precisely similar words, as being "*the seven spirits of God, sent forth into all the earth.*" These are the internal evidences of prophecy; the taches and loops which connect the curtains of the prophetic tabernacle, and which demonstrate the designs of Jehovah; and if the prophecy of Zechariah concern the people of Israel, whose land, like the filthy garments of Joshua, is to be cleansed *in that day*, perfectly corresponding with the cleansing of the sanctuary from the Mohammedan pollution of Daniel, then must the same testimony be borne by St. John. But the two olive-trees of St. Paul are the *Jewish* and the *Gentile* Churches, so in St. John (xi. 4.) they probably denote the Jewish and Greek Churches, that vision relating to the trampling down of the two olive-trees by the Mohammedan imposture; and in Zechariah both Jews and Gentiles may be considered in the light of surrendering their own prejudices and presumed privileges to that last state of things, in which the Empire of the Redeemer is represented as composed of seven kingdoms, temporal and ecclesiastical, by the seven *horns* and seven *eyes*. Philadelphia, or the Jewish nation, being "*a pillar,*" the central pillar in that last temple, as predicted by Solomon, of the seven pillared house of wisdom, when "*the clamorous woman,*" or the temple of "death and hell," (*Prov. ix. 16; Hosea xiii. 14; Rev. vi. 8.*) shall be overwhelmed with destruction.

Further remarks would swell the page to an inconvenient size, were all the symbols to be gone into; but there is one of great importance, which has never been accurately defined, and re-

lates to "the *Rod of Iron*." It is undoubtedly a symbol of supremacy; and from the opinion of commentators, that the woman of the twelfth chapter is an emblem of the true Church, they have been led to consider her offspring as Christ, or the seed of the Church, as the ruler of his people. There is obviously much difficulty in reconciling this view of the subject, and it cannot be correct. That Child is born after the usual period of gestation, of two hundred and eighty days, days for years, and, from the symbolical narrative, must be understood as making his appearance in the world just before the flight of the woman into the wilderness, where she is to remain during the twelve hundred and sixty years. But it has been shown that the woman can be no other than the Papal Harlot; and, consequently, her progeny must be the Sovereign of the Western Empire, and that not the Constantinian, but some other dynasty of monarchs, more especially of Italy, of which the "*rod of iron*" is in fact the true sceptre. The symbol therefore supposes a sovereignty to be exercised on the throne of God during the period of the twelve hundred and sixty years; and, in historical fact, the Papal power did create the Western Empire and its sovereign authority, to which she afterwards yielded allegiance, that being the Sun and she the Moon of that empire. During, therefore, the twelve hundred and sixty years, Christ cannot be said prophetically to have reigned in that empire, but, on the contrary, it was the rule and reign of his enemies; and it is only at the close that he himself appears with the symbol of "*the rod of iron*" in his hands, attended, when he comes to judgment, with all the emblems of royalty, but which symbol of "*the rod of iron*" denotes especially that his dominion is to be assumed in that kingdom which is symbolised by that sceptre, whether it be the Roman or the Italian, and is in fact illustrated also by the final judgment of the Beast and False Prophet, the certain symbols of that same Roman power. This view of the subject is fully corroborated by David, *Ps. ii.*; a prophet, also, blessed with an intuitive insight into future times, with which all his compositions teem. There the "*rod of iron*" is referred to as "*breaking the*

kings," and He who exercises authority over the Roman state is said to be, though once congregated against him, then "*dashing them in pieces like a potter's vessel*;" and this takes place when he is *seated* on the Mount of Zion, which *seating* denotes victory, and refers to the last day; as do all the other symbols, however partially or primarily they may be applied by the apostles. But there is evidence still more abundant, that which refers to the church of Thyatira, for "to them that overcome and keep his works *unto the end*, will He give to rule the nations with *a rod of iron*," obviously implying, that those who do overcome will not receive the power of ruling with "*the rod of iron*" till the end; and, consequently, that He who has the power then to confer, even though his right and title are even now unquestionably established, will not be in possession of his kingdom till "*the time of the end*."

The symbols most important to a just illustration of the Apocalypse have now been brought under review, and with one other point, of too much consequence to be omitted, the Author would close these introductory remarks.

That question which involves the ground-work of almost all commentators, who have been led to judge concerning the Apocalypse from the events passing before their eyes in present times, concerns the Vials. If the points submitted to attention be in any degree correct, not one of the Vials can yet be poured out: on the contrary, we must consider ourselves as living in the times of the fifth Seal, at the period of time, during which "the four winds of the earth" are restrained from executing their willing and desirous office; for these are not the winds of God, but of the powers existing at that same period of time when the sealing of the twelve tribes is going forward, *Rev. vi. 1—3*, which powers must now be apparent, or will shortly manifest their true character; but these very sealed ones of the twelve tribes stand on Mount Zion, antecedent to the destruction of the Papal Harlot by the Turkish "fire and brimstone;" and they afterwards triumph over the judgments which have come upon her, *before* the seven Angels are said to come out of the temple to

execute the wrath of God on his enemies,—“the Dragon, Beast, and False Prophet.” The circumstance, therefore, of the Papal power being yet in existence, proves, that even the sealing of the twelve tribes is not completed, although the work may now be going forward; but their standing on Mount Zion proves their being sealed, and even their possession of territory, and the proclamation of that kingdom being established as well as the judgment of the Papal Harlot, seem almost immediate and concurrent events, yet all preceding the pouring out of the Vials. But we are living in the eventful times in which the desolations of “the four winds” may be expected to take place; and what are these, for winds signify armies, but the *blasphemous Holy Alliance* of “Austria, Russia, Prussia, and France.” It is that epithet of “*HOLY*” which they have assumed that condemns them as the enemies of the Lord God of Hosts in these latter days, they themselves proving that they are not only the remnant of the great Eagle, whose symbols they bear, but of the Beast who opens “his mouth in *blasphemies against the Saints*, and them that dwell in heaven.” This thought deserves more consideration than it has hitherto obtained, for it is the striking character of the present hour; but till the moment arrives in which some movement in favour of the re-establishment of God’s ancient people in their own land shall have taken place, even the judgment of the Papal Harlot cannot be said to be fulfilled, however low she may be brought in the eyes of the nations, or much as she may have experienced the fear of widowhood and loss of children. Even now she says, “I sit a queen and am no widow, and shall see no sorrow;” but death, mourning, and famine shall come in one day, and she shall be utterly burnt with (the Turkish) “fire and brimstone,” *Rev.* xix. 7, 8; xiv. 10, 11. All the Vials are connected with the judgment of the Dragon, Beast, and False Prophet, the last Vial congregating them and their armies to “the great day of the battle of God Almighty,” or “the great day of the wrath of the Lamb;” but this last event takes place under the sixth Seal; the fifth Seal, therefore, has not fulfilled its period, and it is yet a time, and a

more fearful one still to be apprehended, of persecution and of slaughter, both of Jews and of Christians. At present, also, we see the Mohammedan power in possession of Palestine, and scarcely any political indications of a rising amongst the dry bones of the house of Israel, which are essentially necessary to the accomplishment of the symbol; for though the sealing may be considered spiritual, their "*standing on Mount Zion*" is a political event, just as much as when the Lamb, which is a secular symbol, is said to "*stand in the midst of his throne*." The power of the holy people, however, is still scattered; the Western Beast still reigns gloriously on his throne, and the Papal Harlot triumphs; we are yet, therefore, some years distant from the opportunity of witnessing the dissolution of the mysterious dispensation; or, which is an equivalent expression, the expiration of the twelve hundred and sixty days. The Vials, tremendous as have been past judgments, but still more fearful to anticipate, remain also to be poured out. But if this view of prophetic indications be correct, the mysterious twelve hundred and sixty years continue, and the domination of the tyrannies is now universally prevalent; and such, in short, is to be expected, that they will reign and triumph to the very hour of judgment; because, when the termination of their allotted duration takes place, they must go down "*ALIVE*," or in their full plenitude of prosperity, of power, and strength, as Mr. Bicheno most justly observes, *into the pit of destruction*. The Lord God of Hosts, and the Lord God of Israel hasten that day; for then may there be some expectation of the daily prayer being fulfilled, that his "*kingdom may come*, and his will be done on earth as it is in heaven," and that wars and desolations shall cease from the face of the earth.

The question, also, which concerns "*the times of the Gentiles*" is essential, and should be more particularly considered. Jew and *Gentile*, in a scriptural sense, comprise the whole world; thus the apostle argues that Christ died not only for our sins; that is, for the sins of the Jews, but was "*a propitiation for the sins of the whole world*," that is, the Gentile

world. So may St. Paul be understood, in his reference to the good and to the wild olive-tree, nevertheless referring, in his epistle to the Romans, to the Jewish and to the Roman olive-trees; and thus having preached the gospel to the Jews, he addresses himself to the Roman Gentiles; and it is very questionable whether that gospel was ever preached out of the bounds of what constituted, at one time or other, the tyrannical empire, which extended from India on this side the Ganges, to Ethiopia, and included Europe. The term *Gentile* is, indeed, so indefinite, that even the Greeks at Iconium are so called, *Acts* xiv. 5, and is not to be limited to heathen and uncivilized nations, nor extended probably beyond the boundaries of the four empires. It is obviously limited by the prophet Isaiah, where Christ is spoken of as "a light to the *Gentiles*," but to be God's salvation to *the ends of the earth*: here the ends of the earth are distinguished from the Gentile world. In a prophetic sense, "*the times of the Gentiles*" can only, in their utmost latitude, take in the times of the four tyrannies, commencing with Babylon, because Daniel speaks only of four tyrannies as the avenging arm of God, the destruction of which tyrannies is connected with the expiration of those times, and thus would the Gentiles be the nations of the four empires.

But it is more important to refer to the words of Christ himself, when he declares, "And Jerusalem shall be trodden down of *the Gentiles*, till *the times of the Gentiles* be fulfilled," and these are the Gentiles which are to be the subject of inquiry. The times of the Gentiles are connected, therefore, with *the treading down of Jerusalem*; but, as the Jews were not then led captive at the time these words were spoken by our Lord, *the treading down* must refer either to the destruction of Jerusalem by the Romans, or the oppression of that land and people by some other power at some subsequent period of time; and the expiration of these times is obviously connected with the deliverance of that city, and with the restoration of the captive nation, perfectly agreeing with the declaration of St. Paul, that "The Redeemer shall

come out of Zion, and turn away ungodliness from Jacob, and so all Israel shall be saved" when "*the fulness of the Gentile (times)* be come in."

This remarkable expression is yet to be traced in the Revelation of St. John, xi. 2, where it is said of the outer court, that "it shall be given to the Gentiles, and the holy city they shall tread under foot forty and two months." In this passage of St. John there are still clearer indications by which we may better understand what is intended by *the times of the Gentiles*, and who these Gentiles are, their time of oppression being defined, and *the treading down* of the city being the symbol of their oppression; but "He who spake as never man spake," in revealing himself to his apostle, and making use of the very words He had himself before uttered, never could have designed that a different construction should be put on his own words, than is clearly demonstrated concerning the treading down of the holy city of St. John during the twelve hundred and sixty years, and therefore never could have intended, by his own prophetic declaration, the Roman destruction of Jerusalem, because more than twelve hundred and sixty years have long since gone by, and the Jews are yet captive, and Jerusalem is still trodden down. The declaration of Christ (Luke xxi. 24.) is not, however, to be considered a prophecy in the strict sense of the word; for, in the very outset of his discourse, he plainly and expressly refers to his prophet Daniel, that "whosoever will may read," and "he that readeth may understand;" and if Daniel, therefore, has any prediction concerning any power referable to the *treading down* of the Holy City or the Holy People, which is also connected with a period of time similar to that of St. John, then must it be the power denominated "*the Gentiles*," both by Christ and by St. John.

But Daniel does speak of such a power (ch. viii. 13.) designated the Little Horn of the He-Goat, which casts down the host of heaven to the ground, "and stamped upon them," and *this little horn*, which "waxes great," precisely as did "the great horn of the He-Goat," is clearly the symbol of a power like that of "the King of fierce countenance," which has

been traced also to "the King that shall do according to his will," (xi. 36.) who meets with a precisely similar judgment as that of "the King of fierce countenance." The rise of the Papal Horn is connected with a period of twelve hundred and sixty years, which prophecy of *Dan. vii.* is complete in itself, and not again referred to; and so is that of the little horn of the He-Goat, for the words of Christ may be considered as the clew to the several predictions of Daniel. Our Lord speaks not only of the "*treading down*," obviously referable to the "*stamping upon* the host," but also to the captivity of the Jews, which is the "*scattering* of the power of the Holy People," and this scattering is connected with "the time, times, and a half," perfectly agreeing with the forty-two months of the holy city of St. John, (*Rev. xi. 2.*) after which, that *treading down* is to cease, for the oppressed witnesses then rise to honour and to distinction. The power referred to by Daniel is yet *scattered*, and "the time, times, and a half" are consequently not expired. But as commentators have chosen to apply the destruction of Jerusalem by the Romans, to the *treading down* of Jerusalem, presuming such to be the intention of the words of Christ, so have they "the abomination which maketh desolate" to the insignificant circumstance of the setting-up of the Roman Eagle in the precincts of the temple; though it may be demonstrated that that barbarous ensign was exalted even when the declaration was first made; yet if twelve hundred and sixty years be the duration of the scattering of the power of the holy people, which cannot apply to the destruction of Jerusalem by the Romans, neither can the twelve hundred and ninety years when the abomination is to be taken away; and the inference seems conclusive, that these periods of time must relate to the oppressing power of "the little horn of the He-Goat," "the King of fierce countenance," or "the King that shall do according to his will;" and, if so, the power which is now in possession of Palestine, and, consequently, causes the power of the Holy People to be scattered, must be the oppressing Gentile power whose times are in question. Mr. Faber has demonstrated that the eighth chapter of Daniel

relates to the Mohammedan Power, their times must therefore be the times of the Gentiles; their tyranny, from its rise, the tyranny of the times of the Gentiles; and they must be the Gentiles referred to by Christ and by St. John, according to the internal evidence existing in the declaration of our Lord, which connects the revelation of St. John with the prophecy of Daniel.

The examination of the term, "the fulness of the Gentiles," as asserted by St. Paul, (*Rom. xi. 25.*) would lead to very different conclusions from those generally entertained, independantly of two circumstances, that no such expression occurs in any other portion of scripture, and that no truth is advanced by any one prophet or apostle which is not abundantly confirmed by every other prophet. The same Apostle does however make use of a "fulness of time," (*Gal. iv. 4.*) referable to Christ's first coming; and of "the fulness of times," (*Eph. i. 10.*) strictly applicable to his second coming, and the Apostle may surely be considered the best interpreter of his own words; yet "the fulness of the Gentiles," in the sense generally received as denoting the conversion of the Gentiles, (*xi. 25.*) stands alone, if considered without reference to time, and is opposed to "*the fulness of the Jews*," (*v. 12.*): but the Apostle speaks of the diminishing and fall of the Jews, and their "*diminishing*" is consequently connected with their being scattered and led captive into all nations. It was at that time that the Romans obtained their final ascendancy, and from thence to the present period has been their time of *fulness*; whilst *the fulness* of the Jewish Nation, which is to be as "life from the dead," when they are to be delivered from their bondage, and when "the first dominion, the kingdom, shall return to the daughter of Zion," *Micah iv. 8.* is to be received in the sense which must necessarily be assigned to the kingdom of the Little Stone, which becomes "a great mountain, and fills the whole (prophetic) earth," (*Dan. ii. 35.*) when the judgment predicted, which first falls on the kingdoms of the feet and ten toes, and grinds them to powder, shall have been fulfilled.

It will be observed, that when "*the fulness of the Gentiles is come in,*" that event is connected with three particulars: The Redeemer coming out of Zion—the Salvation of all Israel—and the establishment of the New Covenant. Now the Psalmist connects the first particular when he pours forth his ardent prayer of "O that the salvation of Israel were come out of Zion," (liii. 6.) with Jacob and Israel being brought back from captivity, and with *the scattering* of the bones of their enemies; thus the resurrection of Israel's dry bones from *the distant countries* or *graves*, as *Ezekiel*, chap. xxxvii. speaks of them, is connected with *the scattering* of the bones of their enemies. Isaiah satisfactorily establishes the point, that the similar event of the Redeemer coming out of Zion (chap. lix. 20.) is connected with the covenant of a new heart given to his people, and that, at the time when he comes to "repay fury to his adversaries, recompense to his enemies, even according to their deeds." So Jeremiah also declares the new covenant to be made with the house of Israel, when they shall "all know him from the least to the greatest of them," (xxxix. 33.) and that Israel shall not "*cease from being a nation before him for ever;*" whilst the very oath for confirmation represents it as a time of trouble, "the name of the Lord" being exalted as "dividing the sea when the waves thereof roar." It is, indeed, certain that when the daughter of Zion brings forth her nation in a day, as predicted by Isaiah, lxvi. 8, "the hearts of his people are to rejoice, and *their bones* are to flourish like an herb," whilst "the indignation of the Lord is to be known towards his enemies." The language of the prophet is sublimely terrific on the occasion: "For, behold, the Lord will come with *fire*, and with his chariots like a *whirlwind*, to render his anger with *fury*, and his rebuke with *flames of fire*. For by *fire* and by his *sword* will the Lord plead with all flesh, and *the slain of the Lord* shall be many." (v. 15, 16.) It is only after this vengeance that "they fear the name of the Lord from the west, and his glory from the rising of the sun," or in the east, (lix. 19;) and then is it that "peace is to be extended

to the daughter of Zion like a river, and the glory of the Gentiles like a flowing stream." (lxvi. 12.)

So far, then, from there being reason to expect the conversion of the Gentiles before the deliverance of the people of Israel, and before the execution of judgment on their enemies, it is clear that their light shines and their sun arises, when "darkness shall cover the earth, and gross darkness the people." Yet, when "the Lord arises upon them, and his glory shall be seen upon them," then shall "the Gentiles come to their light, and kings to the brightness of their rising." The obvious construction, therefore, to be put on "*the fulness of the Gentiles*," when "Israel are to be saved," is, that it denotes their tyranny or ascendancy, which must *fall* and be *diminished* when "*the times of the Gentiles*" are expired, like the fall and diminishing of Israel during "the times of the Gentiles."

The Apocalypse is not only the history of Israel, but of the world, and infinite and eternal events are dependant on the fulfilment of its various predictions. It has been said that the sentiments advocated by the writer are too carnal, and that they assimilate the kingdom of Christ too closely to the kingdoms of this world. It is true, they may tend to destroy the deceptive expectations of events contrary to the revelation given by God, but truth must be the sole maxim and aim of every writer, and to his own Master he stands or falls. The word of God must be judged of by its broad outlines and internal evidence; and, in prophetic discussions, it becomes a question of symbols, and of the analogy which exists between these and the other revelations of the word of God. The Christian does not, however, exist, pure and spiritual as his views may be, who can imagine a more glorious condition of man in the enjoyment of the presence of his Maker than the writer entertains, and in this is his hope, that he may have boldness *in the day of judgment*, that "As Christ is, so shall we be *in this world*."

In any further exposition of the Revelation of St. John, after the copious remarks made in reference to the nature

and right understanding of the Symbols, it will not be necessary to enter upon much detail. A few cursory observations, on other symbols not noticed, may be expedient; but THE JEW is the Key of the Apocalypse, and his history is the prophetic basis of the whole of that inspired book, all other nations ranging, according to the good pleasure of God, under their banner, in subserviency to the revealed designs of the Almighty for the welfare of a sinful world.

REV. I, II, III.

Vision of the Seven Churches.

It is evident that most of the prophecies, even whilst they admit of immediate application, carry forward the mind of the prophet to distant and future times. St. John opens his Vision with a prediction, which clearly refers to the last day and to the general judgment; and it is a confirmation of the view taken by the Author, that whenever that Existence, who may, in one sense, be considered the Divine Being, appears in the prophetic page, the point of time referred to is the moment of triumph; and that the symbols are to be understood as denoting the condition and progress of his kingdom, rather than the character of his person, or his immediate attributes. If God cannot be seen at any time, neither can He who is "the fulness of the Godhead bodily." Once, indeed, He was visible upon earth, but when He is again seen, He will appear in glory, and his transfiguration in the Mount, when his disciples could not behold Him for the glory of his countenance, is a pattern of that which He will be when His refulgent rays shall enlighten the earth, and when He constitutes himself "*the Glory of his People Israel.*" To imagine the Eternal Existence clothed with hair as white as snow, or his arms and feet to be like unto brass, may suit the gross imaginations of an Atheist or Infidel, but

ought to be banished with indignation from the mind of the believer. What then, it may be inquired, may be understood as the signification of the Symbols?

In the description given of Him who first appears to the Apostle, he may, under one aspect, be considered the Eternal Son of God; yet, as it is manifest that his second advent is to the final judgment, all other appearances must be interpreted to be merely the tokens of his kingdom, for He comes only *a second time*, and then in glory, and then only as "God;" but these symbols neither denote that glory, nor the Godhead which is invisible. The head of the metallic image was a type of Babylon, and Papal Babylon is the power to be destroyed in the last day. *White* is the symbol of triumph as well as of righteousness, and the token, therefore, seems to prove that he has triumphed over that power. This is also indicated by "*his eyes* being like unto a flame of fire." That spiritual power which was designated by the little horn, manifested its spiritual jurisdiction over the other ten horns by "the eyes" of that horn, and "*his eyes* which were as a flame of fire," must be "the seven eyes of the lamb, which go forth into all the earth," for the Lamb is a symbol of the same kingdom as is the mighty Conqueror or the Governor of the Churches; or, which is a synonymous symbol, "the seven lamps of fire burning before the throne, which are the seven spirits of God;" and in this latter state, his eyes seem now described, and consequently, denote that it is a time of wrath, of which the fire and burning are the symbols. That which distinguishes the epoch of the vision more precisely is, that "his countenance was as *the sun shineth in his strength*." Now it is most clear that "the Sun of Righteousness," which is a synchronical symbol, does not even arise till the last "great and terrible day," according to the prophecy of Malachi, and therefore the period, which from the circumstance of his having also "the seven stars" of his churches in his right hand; must refer also to the last day. For what purpose he so appears, is denoted by "*the golden girdle* girt round his paps," which is a type of Israel, symbolized by "*gold*," and "*most fine gold*;" and the

ground on which He stands whence the judgment issues, denoted by his feet, and the instrument by which he executes his purposes, his arms is either the Macedonian or the Turkish Empire, or the Greek states should they again establish their independence as a kingdom, either of which States may be symbolically designated by "*brass*:" the first originally, the second by conquest, though its real symbol be *stone*, and the third by assuming again their rights as a kingdom.

The Existence himself declares this vision to be a *mystery*, and it has been before shown that the prophecy cannot apply to the individual churches of Asia, named by the Apostle. There are clear indications also, or internal evidences, which make those churches symbolical of the seven states of the last day, as described, though under different symbols, by *Isaiah* xi. 6, 7. These churches, for reasons before assigned, are typical of the Churches of the four Empires, and of Assyria, Israel, and Egypt. Israel being "a blessing in the midst of the land."

The more striking indications are those of the second church, in which its members are described as "the Synagogue of Satan," and Satan, or the old Serpent, or Dragon, is now the symbol of the Mohammedan Power. Smyrna symbolizes Persia, which is a Mohammedan Power. The third Church denotes Macedonia, which contains within it "the seat or *throne* of Satan," which is Constantinople, being the central power of Mohammedism, and the seat of "the chief Imaun." The fourth church, Thyatira, may be said to be Rome, and in this church *the prophetess Jezebel*, the very counterpart of the Papal Harlot, and described in precisely similar characters, is to be found; as well as the symbol of "the Rod of Iron," which obviously predicts the Roman or Lombardic power, but the authority of "the Rod of Iron" is only exercised by Christ and his people at the end of the time, when "*power* is given them over the nations."

Sardis has nothing particularly to distinguish it; but Armenia is an ancient portion of the Assyrian empire, and there the truth has been maintained to the present hour

by some of its members, and their few names have not therefore defiled their garments.

Philadelphia stands pre-eminent amongst the churches, and is, as Gibbon observes of the present state of Philadelphia, like a column in the midst of ruins. Every word in this prediction, traced to its source, would prove each passage connected with the prophecies relating to Israel. Of no other power, than that of the ancient people of the Holy Ones, is it predicted that their enemies shall come and worship before their feet, and shall know that God has loved them. For of Israel it is said, "The sons also of them that afflicted thee shall come *bending unto thee*, and all they that despised thee shall *bow themselves down at the soles of thy feet*, and they shall call thee the City of the Lord, the Zion of the Holy One of Israel." (*Isa. lx. 14.*) It is the very type also of the dry tree of Ezekiel, which all the trees of the field are to acknowledge that the Lord hath exalted; and by the other symbols would it appear to be the ruling and reigning power of the Great and Holy City, the New Jerusalem.

Laodicea has no particular mark, except the term of being "neither cold nor hot," which may well denote the lukewarm state of the Coptic or Egyptian Church in past ages, and at the present hour.

These seven Churches are the seven National Churches of the empire of the Lamb, and of the three last does Isaiah predict in remarkable language, proving it to be a prophecy never yet accomplished, when he says, "In that day shall Israel be the third with Egypt and with Assyria, even a *blessing in the midst of the land*. Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and *Israel mine inheritance*." (*Isa. xix. 24, 25.*) And it may be observed, that what was before deemed a reproach and a curse, as was the alliance with Assyria and the going down to Egypt, will, in the future day, be counted a blessing, a strict triple union being predicted in these words, and a highway being established from Assyria to Egypt, and from Egypt to Assyria, and that through the Holy Land.

REV. IV.

THE symbols of this chapter denote it to be a time of contest and of judgment. He who sits upon the throne is arrayed like Him who sits upon the throne of *Ezekiel* i. 27, at the time he commands the cherubim to let down their wings, or to cease their "running to and fro like a flash of lightning." The rainbow of Ezekiel was one of many colours, showing indeed that vision to be connected with the tyrannies; whilst this of St. John is "green like unto an emerald," one uniform colour, and the emblem of Christianity, when "the Lord shall be King over all the earth, *in that day* when there shall be One Lord and his Name One," (*Zech.* xiv. 9.) to which day Zechariah evidently refers, when he observes, at "*evening time it shall be light;*" but in either case, the rainbow is a token of the covenant made with Israel, for with no other people has any special covenant been made. The rainbow of St. John is therefore a symbol of the new covenant, that of *Jeremiah* xxxi. 31; not of works, subject to the infliction of wrath, but of *a new heart*. It is also remarkable that the four beasts, (or cherubim of Ezekiel,) the agents of wrath, are then contending for possession, being sometimes "round about," and sometimes "*in the midst of the throne,*" which throne of the last days Jeremiah declares is *Jerusalem*. The beasts, however, finally submit, (iv. 8.) and then do the twenty-four elders with *crowns of gold*, emblems of Jewish sovereignty, cast their crowns before the throne, and give thanks to God.

REV. V.

THE throne of the fifth chapter is the throne of judgment and of victory, not of conflict, and is connected with the Roman judgment of *Daniel* vii. 10, by "the thousands of thousands, and ten thousand times ten thousand," which surround the throne. The lamb which takes the book is then

returned from the Roman triumph, and is identified by his blood-stained fleece with the Mighty Conqueror, who has his "vesture dipped in blood," against whom the Beast and Ten Kings make war. Both these symbols represent the same power, for it is said to be "the Lamb" also against whom they make war, though the fifth Horseman of the White Horse is represented as having triumphed. It is remarkable, also, that though in the first judgment of St. John, (*Rev.* xx. 4.) no central throne is mentioned, yet that is obviously the Roman judgment, and is connected with the judgment of *Daniel* vii. 10; and, therefore, when St. John states, "I saw thrones, and they sat upon them, and judgment was given to them;" (xx. 4.) these must be the thrones of the elders, the connecting link of *Rev.* xx. 4, with *Dan.* vii. 10, being *Rev.* v. 11; for the first judgment of St. John is evidently on those who had "the mark of the Beast, and worshipped his image," which is the Roman judgment of Daniel. *Rev.* v. 11, and xx. 4, are therefore equally connected, as are *Rev.* v. 11, and *Dan.* vii. 10. The epoch of this vision is synchronical also with the seventh trumpet by v. 10 and 12. That the scenery of it relates to the last day, is demonstrated by the opening of the book, which was sealed in the days of Daniel, and is his history of the tyrannies. The very circumstance of the seals being broken, proves it to be the dissolution of the mystery, and consequently, the time of triumph predicted by the Angel of the tenth chapter concerning that people whose history the little open book signified. Then it is that the four beasts acquiesce in the Divine Will, and with the elders adore the proceedings of the All-powerful One.

REV. VI.

THUNDERS signify wars, and uniformly accompany *earthquakes*, or political *revolutions*. For Isaiah declares, that when "the Lord mustereth the host of the battle, there is a tumultuous noise of the kingdoms of nations" (chap. xiii. 4); so the Psalmist, when "the God of glory thundereth, the

voice of the Lord is upon many waters," (xxix, 3.) The first tyranny commenced with war, and the horseman of the first Seal proceeds with the noise of thunder, and denotes the Babylonian Monarchy. This vision is constructed precisely upon the same principle as that of the Cherubim and Wheels of Ezekiel, which come out of the whirlwind, and out of the fire, denoting desolations; or that of the Four Beasts, after the striving of the four winds (armies) upon the sea, or tumultuous conflict of nations. The first horseman had a crown given to him; it is the crown and monarchy of Israel given to Nebuchadnezzar: so was *the Man's heart* given to THE LION, the first and noblest beast in the vision of Daniel, and Jehoiakim, and the vessels of the house of the Lord, to the king of Babylon. And, agreeably to the interpretation of Daubuz and Woodhouse, a warrior on a white horse denotes victory.

The second Seal describes the Medo-Persian power, and "a great sword" given to a warrior, with a command to "*kill and take peace from the earth*," is similar to the injunction laid upon THE BEAR, to "*arise and devour much flesh*." The going forth of this horse is also accompanied with thunder, denoting war.

The third Seal equally denotes the Macedonian empire; the warrior having a yoke in his hand, rushing forth to place it on the necks of the Medes and Persians; for it is such a yoke as Jeremiah employed when he denounced judgment to the nations; and who has, therefore, established the sense in which the symbol is to be employed; nevertheless with a command to spare the land of oil and wine, or Palestine. The third horse and horseman is therefore well symbolised also by the Leopard with four Heads, into which the Macedonian empire was afterwards divided; the voice in the midst of the four beasts deciding the sale of the four portions of that conquest, at a price which denotes an easy purchase, and which distribution of the empire was, in fact, the work only of a day.

The fourth Seal, compared with the fourth Beast of Daniel, carries with it the powerful conviction, that the same Roman

empire is intended. It has two riders, "DEATH and HELL," and these must be the governing ascendancies of the last empire, denoted by the Little Horn of the great and terrible Wild Beast (*Dan. vii.*), and by the Little Horn, or King of fierce countenance, of *Dan. viii.* These terrific symbols of *Death* and *Hell* are recognised by him who speaks in the first vision, declaring, in prophetic language, that he has "*the power over them*," holding the keys in his right hand, and deciding the eventual establishment of his own sovereignty under the symbolic language of being "alive for evermore;" for it is in reference to the power of Death and Hell that these words are spoken. Precisely is the same figure predicted by Hosea, when, after the desolation of the four Beasts, and when the Lord declares that He will be "King in Israel;" then it is that he will overcome their enemies, and be "the plagues of *Death*, and the destruction of *Hell*." By this prophecy of Hosea (*chap. xiii. 14.*), the symbols of Death and Hell are connected with *the four Beasts of Daniel*, for it is certain that the prophet refers to the same four beasts (*ver. 8.*) of the same chapter. That it is a prophecy in which the people of Israel are interested, will appear from comparing the latter part of *Rev. vi. 8.* with Ezekiel's four sore plagues (*chap. xiv. 21*, and *Dan. xi. 33.*), after the Mohammedan desolation has placed its overspreading abomination. These dreadful symbols, therefore, clearly predict the Papal and the Mohammedan powers.

The fifth Seal is that time of slaughter which is predicted under these tyrannies of Death and Hell; and it is towards the close of the time of the mystery that the souls under the altar (a Jewish symbol) cry for vengeance on their enemies, and that white robes are given to them. These white robes, and consequently the parties also who receive them, are evidently those who are sealed, (*chap. vii. 4.*); and who have "washed their robes, and have made them white in the blood of the Lamb," (*chap. vii. 14.*), which chapter is a supplementary history of the fifth Seal; and these sealed of the twelve tribes, are "*the first fruits*" of the nation (*Rev. xiv. 1.*); the great in-gathering of the harvest out of, not from *all nations*,

as Dean Woodhouse has justly observed, but out of the Roman "nations, and peoples, and kindreds, and tongues," upon which the Papal harlot sitteth; *Rev.* xvii. 16., xiv. 6. It may, therefore, be justly apprehended, that dreadful bloodshed will yet take place, and that there will yet be a still severer persecution of Jews and Christians, distinguished as they are by the symbols of "fellow-servants" and of "brethren;" for it is clear that a future suffering is to take place, after the "rest of the little season" of the fifth Seal, which is the rest of the present day. These terrible persecutions are the crimes which draw down upon the Roman empire,—of Sun, Moon, and Stars, or Earth, Sea and Trees—the vindicating judgments of God. The authorities of Mr. Frere, and of the Rev. Mr. Irving, that the chosen of the twelve tribes designate the British Protestant nation, may therefore be impugned; but it is lamentable to think that such men as these, as well as the Rev. Mr. Cooper, should be administering to the fond conceits and false vanities of a nation like our own, or be found depriving the Jewish nation of the promises and privileges declared by God to be their portion; and equally ungrateful is it, considering the blessings which the Christian world have received at their hands. The desolations of this Seal, there can be little hesitation in presuming, are caused by the Four Winds of the same supplementary history—winds uniformly denoting armies; and that these constitute either the blasphemous "*Holy Alliance*," or, as may also be surmised, the four Euphratean Angels, who, in all probability, are designated as the invaders and desolators of Europe; or of the Sun, Moon, and Stars of the Western Empire; and are equally predicted by the "brimstone and fire" of *Rev.* xiv. 10., but then not to destroy, but to "*smite the earth, sea, and trees*;" and thus may the contention be between these Angels and the *Holy Alliance*, in which, however, other parties will undoubtedly suffer.

The sixth Seal is the terrible judgment of *the great day of the wrath of the Lamb*, on the Roman Empire, both east and west; or of the Mighty Conqueror, on the Dragon, Beast, and False Prophet, which are equally

extensive symbols, both as it respects the sovereignty as the territory. It is his "*great day of wrath*," and is attended with "*a great earthquake*," or revolution, synchronising, therefore, with the termination of the sixth Trumpet, which has also "*a great earthquake*," *Rev.* xi. 13; and with the pouring out of the seventh Vial, (chap. xvi. 18.), which has likewise "*a great earthquake*." All the vials, therefore, are comprehended within this Seal; and the sixth Seal and sixteenth Chapter are synchronical. The cry from *the altar* of *Rev.* vi. 10. under the fifth Seal, and the cry of the Angel out of *the altar* of the third Vial, when the judgment comes upon "the rivers and fountains of waters, and they became blood," (chap. xvi. 7.) are remarkable; and so is the circumstance of *the Angel* of the Waters and *the Angel* of the Altar, answering one another, symbolising (as might appear) the chiefs of the Fellow-Servants, and the chiefs of the Brethren, under the fifth Seal.

REV. VII.

The substance of this chapter, being supplementary to the fifth Seal, having been much anticipated, nothing more need be said, than that Christians cannot be intended; for the great multitude now put on their white robes, and "wash them *white*," for the first time, "in the blood of the Lamb." A true Christian is always clothed with his white robe. The Jewish nation, therefore, who will now profess their faith in Christ, must be that people, and are besides described as the *twelve tribes*, corresponding with the twelve tribes of Israel, as predicted by Ezekiel, who are to "inherit the land, *one as well as another*," "concerning which the Lord lifted up his hand to give it to their fathers," (chap. xlvii. 14.) which never occurred after the Babylonian captivity. But if this chapter be supplementary to the fifth, or synchronical with the sixth Seal, it synchronises also with *Rev.* xix. 6—8, where THE BRIDE is arrayed in *her white robes*; and with *Rev.* xxi. 9, 10; for there also the symbolical descent of that city which is likewise the Bride of the Lamb, must take place, a symbol

which is equivalent to the rise of that kingdom which is to supersede the "Great City Babylon," or the Roman spiritual power; or of that bride who rises on the fall of the Papal Harlot. The great event of the Little Stone, or last Kingdom, which is cut out of the Stony Mountain; or the separation of the province of Palestine from the Turkish Empire, which may be considered the fall of the "tenth part of the city," will then take place; for it is not *the Great City*, which is a symbol of the whole empire, but the tenth part of *the City*, which is a component part of the whole empire, yet is this fall the grand characteristic of the times. And, however insignificant that event may seem to many eyes, it is that Little Stone which becomes the Great Mountain, and fills the whole earth.

REV. VIII.

The seventh Seal opens with *a time of silence in heaven*, and is consequent on the fall of the Dragon, Beast, and false Prophet. It is in *heaven*, or the universal Church. *Silence*, throughout the Scriptures, universally denotes the last day of glory, or rest after the fall of the enemy. *Psa.* xlv. which synchronises with *Rev.* xix., and celebrates the marriage of the bride, is followed by the desolations of *Psa.* xlv., when the emphatic *silence* of this Seal takes place; the judgment of the sixth Seal, synchronising with *Rev.* xix. 20, but equally after the desolations of *Ps.* xlv. do the words occur, "*Be still, and know that I am the All-powerful One;*" and when "*He is in his holy temple, the whole earth are to keep silence before Him,*" as predicted by *Habakkuk*, ii. 20.

The second verse of this chapter is obviously unconnected with the narrative of the seventh Seal, which notation of the trumpets is, however, connected with the sixth verse. The second verse, therefore, should be thrown into a parenthesis, and the narrative then continues, and the scene is changed from the Brazen Altar of the fifth Seal (for it was at the brazen altar where the blood was shed,) to the "*Golden Altar of Incense,*" which is a Jewish symbol, and

denotes that people, whose prayers now ascend with acceptance. It synchronizes or nearly so, with *Rev.* xi. 19, the Ark of the Testament then seen in the Temple, another Jewish symbol, being of equal import with the Golden Altar, where the blood of the victim was sprinkled with acceptance as a propitiation by the High Priest, but is a token of still nearer access. The Dragon, though bound under the sixth Seal, is still alive, and so will Mohammedism still reign, even after the fall of the Dragon, for the power of the Holy People ceases to be scattered at the end of the twelve hundred and sixty years; but "the abomination which maketh desolate" continues to the termination of the twelve hundred and ninety days. The irrevocable sentence of the Beast and false Prophet also take place at the end of the mysterious twelve hundred and sixty days, or Roman judgment of Daniel, but the fate of the Dragon is decided under the seventh Seal; and the fire out of the censer falls from heaven, or the church, synchronizing with *Rev.* xx. 9, or *Dan.* xii. 11, which is the taking away of "the abomination that maketh desolate." The earthquake, therefore, which takes place *Rev.* viii. 5, synchronizes with the close of the seventh Trumpet, and with the earthquake of that trumpet.

The whole history of the prophetical world is therefore comprised in the seven Seals, (chap. vi. and viii. 1—5;) chap. vii. being supplementary; like as the vision of the great Image, which details the events of prophetical time during the period of the two thousand five hundred and twenty years, from the first rise of Babylon till the final establishment and full glory of the empire of the Mountain, synchronises also in its consummation with the termination of the one thousand three hundred and thirty-five years of Daniel, when the Son of Man is to be everlastingly blessed, all rule and authority and power being made subject to Him, and all enemies put under his feet, an event which concludes all change, and decides the dominion of "the Father of the Everlasting Age," who is to have the government on his shoulder, and is to rule and reign on the throne of David, and over his People Israel for ever.

CHAP. VIII. CONTINUED, AND TO THE END OF CHAP. IX.

Seven Trumpets.

THESE are the judgments of God on the Roman empire. *The first trumpet* denotes a dreadful tempest from the north, or the invasion of the Gothic nations during the fourth and fifth centuries. *The second trumpet* predicts the fall of an empire, and must denote the fall of Rome under Augustulus: this symbol is explained by Jeremiah, as it concerns Babylon. (*Jer. li. 25.*) The *third* and *fifth trumpets* have homogeneous symbols. If the fifth denote the rise of the Mohammedan Imposture by the fall of "a star from heaven," and by the smoke of the bottomless pit, the third trumpet must equally foretell the rise of the Papal Apostacy and the poison of the European Waters. The end of the Papal Harlot and her ways is foretold in similar language. (*Prov. v. 3—6.*) "Burning as it were a lamp," shows also that the symbol is to be understood in the same sense as the seven lamps of fire which surround the first throne, (*Rev. iv. 5.*) that is, as one of the seven churches, (*the Roman,*) and here may be fairly traced the significant meaning of symbolic language. Such are the gross conceptions of many minds, that they literally expect a Great and Holy City to *descend* from Heaven in the last day, yet *the falling* of "a star from heaven," as universally allowed, signifies *the rise* of the Mohammedan Imposture; that of the third trumpet must denote a similar truth, *the flight* of a woman from heaven to the wilderness, a woman signifying a church, must intend the same event; but so also must *the descent* of a Great and Holy City from Heaven signify *the establishment* of an empire upon earth, "a great city" signifying an empire; but it is "great and holy," and must therefore denote an extensive temporal and spiritual kingdom. *The fourth trumpet* denotes a secession of the third part of the Roman empire, and predicts the establishment of the Western empire in concert with the star of the third

trumpet. These are judgments also, "for a house divided against itself cannot stand." In reference to the fifth trumpet, one of the three more grievous woes, it may be observed, that the Key given or the power granted over the bottomless pit, is an allusion to *Rev. i. 18*, proving, indeed, the epoch of that vision to be one, in which *the Existence predicted* has resumed his power; for so long as the Key of the bottomless pit, or the symbolical *Hell*, is said to be in the hands of the Mohammedan power, it cannot be in the hand of the Governor of the Churches.

In the passage which precedes the detail of the fifth trumpet, where the three woes are denounced, is to be found the first expression of "*the midst of heaven*;" but a similar expression occurs in *Rev. xiv. 6*. Now, if the recurrence of words were to prove synchronisms, as Mr. Frere seems to intimate as a positive and general rule, this is a symbolic expression which dissolves the argument, for it is evident that these two passages can have no reference in point of time, although there may be a coincidence of place. Such a position would vary materially the construction of any prophecy, and if the symbol of "*the midst of heaven*," (*Rev. viii. 13.*) denote the hemisphere of Palestine, that of *Rev. xiv. 6*, cannot intend Great Britain. But there can be little doubt that the symbol does regard place, and that that place is Palestine. In order to investigate this point, we must take the seven kingdoms as the platform of the universal tyranny, and the voice "*in the midst of heaven*" will then concern the heaven of the territory beneath. *Palestine is that midst*, the very centre of the seven Kingdoms and of the seven Churches, having Assyria and Egypt on the right and left, Babylon and Medo-Persia east, and Rome and Macedonia on the west, and which territory is still a prey to the Saracenic and Turkish abominations. Their domination is its plague, and the three woes are the Mohammedan woes predicted, the third being the invasion of the Gog and Magog, both of St. John and of Ezekiel. In reference, therefore, to Palestine, "the earth" is its

symbolical term, though by conquest applicable to other nations during the times of their tyrannies, and is equally extensive with their territories; "the heaven" is equally its spiritual or ecclesiastical firmament, and although desolations came upon that earth by the Roman power, and there were tempests in that heaven, these are not to be compared with the Mohammedan desolations, which have not only "tormented and *killed*" the Roman power in the east, but keep scattered from their home the whole Jewish Nation.

On the sounding of the sixth trumpet, which is the second or Turkish woe, a voice is heard from *the four horns* of the Golden Altar, the tetrarchies of Palestine, Palestine itself being the Golden Altar, where the incense of all nations must, in the last day, be offered, hastening forward as it were the second woe of the Euphratean Angels, or the Turkish Invaders. The time of that trumpet, when the Eastern Roman Empire fell under the ruthless fang of the Turkish Viper, is to be reckoned from the overthrow of Constantinople, its capital, and must now consequently be near its close. That it is not yet expired is evident from the Turks being yet in possession of the Eastern Empire, and that the Witnesses still prophecy in sack-cloth.

The sixth trumpet, as Dean Woodhouse justly remarks, does not close its desolating notes till *Rev. xi. 14*. The fifth and sixth trumpets obviously embrace, therefore, the two succeeding chapters, and are synchronical in their times; that time is expressed (*xi. 2.*) as being twelve hundred and sixty years, of which the time of the sixth trumpet must be considered a component part: the Mohammedan being the oppressing power, which treads under foot the Holy City, and, consequently, the Witnesses of that City. The tenth is therefore connected with the ninth chapter, and the dissolution of the mysterious times with the time of the sixth trumpet, and the little open book is the history detailed, (*xi. 1—14.*)

Many explanations of other symbols might be given,

different indeed from the general construction of Commentators, but for these, with present remarks, the reader may be referred to a larger work, published on a former occasion.

REV. X.

WHATEVER may be the construction of "the One sitting upon the throne," (*Rev.* iv.) that of the descent of the great Angel from Heaven is obviously a synchronical prophecy. The Rainbow denotes the Mighty Angel to be a Divine Power, and sent to execute the purposes denoted by the Rainbow, which is a sign of the last times. Here the colour is not specified, neither as in Ezekiel, nor as in chap. v. It is, however, on account of his people Israel, of which the Rainbow is the token, and when he utters his loud voice "as when a lion roareth," and declares that "*time shall be no longer*," it is evident not only that He is "the Lion of the tribe of Judah," (v. 5.) but that he is also the Governor of the Churches, by "his face being as it were the Sun, and his feet as pillars of fire;" the prophecy referring also to the "One Man" of Daniel, who came to reveal what God had determined concerning the people of Daniel. (xii. 7.) Mr. Frere observes, the little open book in his hand is the history of *the Church*, but this, it has been before observed, is an indefinite expression. Ezekiel clearly shows that it is his roll, written within and without, with lamentation and mourning, and woe; (*Ezek.* ii. 8—10; iii. 1—3.) and that the appearance concerned, on this occasion, no other people than the house of Israel. St. John performs a precisely similar act to that of Ezekiel, and eats the roll, *i. e.* digests its contents: sweet from the promises it contains, but bitter because of the afflictions to be endured. The act of the Apostle concerns the desolations of the people of Israel during the calamitous times of the fifth and sixth trumpets, that history being contained chap. xi, 1—14; He prophecies also concerning "many peoples, and nations,

and tongues, and kings," and these are the "*many waters*" of the Western empire, embracing chap. xii. to xix.

Thunders denote wars, and seven wars are denounced by the seven thunders; and these it may be presumed have taken place during the conflicts of the past thirty years; and the present is the time to swear that "*time shall be no longer,*" for there have been seven wars and seven distinct treaties of peace.

It has been said, and the proposition is still maintained, that whatever may be considered the nature of these awful existences, a time of triumph only is intended, and that the prophetic narrative afterwards revealed, brings up the history to that same period of time. The history of the Witnesses is of a similar character, and it is clear that the declaration of "*time shall be no longer,*" pronounced as it is by a Mighty Fiat, must dissolve the mystery, but so does "the great earthquake" of xi. 13; and these two sentences are therefore synchronical, for the Witnesses then rise to power; but *Rev. x.* is the nucleus of two lines of prophecy, one concerning the Witnesses of the East, and the other "*the many nations,*" and as the first is contained *Rev. xi.*, so the history concerning the "*many nations*" is brought up to the same point of time *Rev. xix.*, and this point may be established upon the general analogy of the Apocalypse. The Governor of the Churches first appears *Rev. i.*, and then the history of the Churches is brought up to the time of triumph; so likewise the One sitting upon the Throne, and the Lamb in the midst of the Throne are presented to attention, and then the history of the Seals and of the Trumpets, (*Rev. vi. to xi.*) terminate with similar marks of universal triumph.

But the Angel sets his feet also on "*the earth,*" or Eastern empire, and on the sea, or Western empire, and whilst he proclaims deliverance to his people, and declares that time shall be no longer, pronounces judgment also on the Nations; and commands to prophecy concerning them, which is detailed chap. xii.—xix. Thus the open book may be placed in apposition with the sealed book, the one revealing

the history of Israel, known and read by all the world, the other containing the history of the tyrannies, which is yet a sealed book, to the astonishment of all good and thinking minds, and proves itself to be still sealed to the misery of mankind. When will the kingdom come which is to be established in peace and righteousness? and "in righteousness will He both judge and make war."

REV. XI.

The History of the Witnesses.

THESE Witnesses are described by two symbols, a Candlestick and an Olive Tree, both symbols being emblematical of Churches. The Witnesses are to prophecy also in sack-cloth during twelve hundred and sixty years, and are to be "*trodden under foot*" during that period. This *treading down* concerns the times of the Gentiles, as predicted by our Lord, of "*Jerusalem being trodden down*, and the Jews being led captive into all nations." The Oppression, he has also declared to be "*the abomination which maketh desolate*," for an explanation of which prediction he refers to the prophecy of Daniel, which obviously represents the Mohammedan power, or the tyranny of "*the King of fierce countenance*," the vengeance of which tyranny was directed against "the people of the book," Jews and Christians. The two Olive Trees may therefore well designate the Jewish and Greek Churches, admitting the most favourable construction as to the Christian world being concerned in this prophecy. Some important and decisive facts must unquestionably be intended by these two Olive Trees and by these oppressed Witnesses; and it is an historical fact, that these two Churches of the Jews and the Greeks have been oppressed and trodden down during a period of nearly twelve hundred and sixty years; whilst, in the general application of this prophecy to the Waldenses and Albigenes nothing occurs, nor even in the

succession of other Witnesses, nor as it respects the Old and New Testaments, to reconcile the mind to any such interpretation.

These Olive Trees, predicted also by Zechariah, "*stand*," it is said, "*by the Lord of the whole earth*," and it is a prophecy which concerns the future day, for when the Great Mountain becomes a plain before Zerubbabel, they then empty the golden oil out of themselves into the seven-branched lamp. It is however remarkable, and worthy of much consideration, that when the kingdom of the Twelve Tribes shall be re-established, according to the prophecy of Ezekiel, and after "the holy oblation" shall have been dedicated by the Twelve Tribes to the God of Israel, who are "to possess the Land one as well as another, even as the Lord God gave to their fathers;" and when "*the glory of God* shall have entered the temple from the east," six of the tribes, with Judah at their head, stand on the right side, and six, with Benjamin at their head, on the left side of the holy oblation, from which holy oblation the living streams are to flow which *heal the nations*. In this sense, therefore, may the Witnesses who bear testimony for God, and are trampled down by the Mohammedan Oppressor, be considered as Joseph and Judah, according to *Ezek. xxxix.*, and may thus be said, in reference to the prophecy of Zechariah, to be "the two anointed ones that stand by the Lord of the whole earth," or of that of St. John, to be "the two Olive Trees standing before the God or Mighty One of the earth."

These two Olive Sticks of Joseph and Judah are planted again in Palestine, before the Beast of the bottomless pit, or of the Western empire, goes up to war against their tribes or the witnesses. They are overwhelmed but not broken up, because they live though politically slain during the three years and a half, in the sight of the nations, their politically dead bodies not being permitted to be put in the graves of nations as before, and therefore the tribes are not scattered amongst them as before. If the Mohammedans be the Ascendant Power predicted, as that empire reckons by Lunar years, and as the

prophecy concerns the Jewish Church, the emblem of which is the Moon, the ecclesiastical authority in the heaven will again, as originally intended, be committed to them; and the period of prophecying in sack-cloth must be nearly at its close, the Mohammedan power now reckoning by its twelve hundred and forty-third year; for, at the close of the twelve hundred and sixty years the Witnesses ascend into heaven, or obtain universal authority in the Church.

The prophecy of the two Witnesses is a parallel prophecy with the fifth Seal, for this also is the time of slaughter and oppression, and is equally connected with "a short season," which is, in all probability, the three years and a half of the Witnesses, and equally denotes a time of persecution, both of Christians and Jews, linked as this prophecy is likewise with the third Vial, as in a circle, the cry then ascending from "the angel of the waters," which is responded to by "the angel of *the Altar*."

"THE GREAT EARTHQUAKE" of the sixth Trumpet, which synchronises with "*the great Earthquake*" of the sixth Seal, and with "*the great Earthquake*" of the seventh Vial next succeeds; and the tenth part of the Turkish city or empire falls, which is the Pachalic of Damascus, on which Palestine is now dependent. There is a distinction to be taken in this place, *The City* (xi. 13.) is not "THE GREAT CITY," (xvi. 19.) but is a part of that Great City which is a symbol of the whole Roman Empire, East and West. It is a part of the Eastern City which then falls, every separate State, or Kingdom, or Empire, being considered a City, as when it is said, "*the cities of the nations fell*," intending the overthrow of all political establishments throughout all the universal empire, or "The Great City." This symbol of the sixth trumpet represents, however, only *the tenth part* of the city, and so also is the Turkish Empire divided into ten Pachalics, of which, that of Damascus is the tenth, and it is perhaps remarkable, that the Pachalic of Damascus scarcely occupies more ground than was formerly conquered by David, nor the boundary to which the original grant to the twelve tribes extended, which was "from sea to sea, and from

the river (Euphrates) to the ends of the earth," perhaps to the river of Egypt, to which the Jews still lay claim. It is a prophecy which concerns the territory on which the Witnesses shall be established in glory, Jerusalem being *the throne of the Lord, and the throne of the last days.*

It may be remarked by the way, that Jerusalem being said to be "the throne of the Lord," as predicted by Jeremiah and Ezekiel, excludes the supposition of its even being the residence of Men, save of the priests of Zadok, who are to come near "to minister to the Lord," because Ezekiel assigns greater dimensions to the "Most Holy Portion," than the extent of Jerusalem, and places the City of the Twelve Tribes at thirty miles distance, which is of still larger dimensions. The Sanctuary of the last days, which is an exact Roman square mile, is "the throne of the Lord," and is obviously Jerusalem.

The Seventh Trumpet.

THE seventh Trumpet is also a woe trumpet, but homogeneity requires, if the two preceding trumpets be woe trumpets, and are attended with terrific invasions, that a similar woe be denounced, which must affect the inhabitants of the same prophetic *earth*. This Trumpet is synchronical with the seventh Seal and with the second Judgment. The second Judgment of St. John is preceded by the invasion of Gog and Magog, who are destroyed by fire from heaven, synchronically by the fire from the altar of the seventh Seal, *Rev. viii. 5*, which event is connected with the last earthquake. This event must be explained by Ezekiel, who represents Gog and Magog, of whom the prophets in ancient times had predicted as coming up against the twelve tribes, then settled on the Mountains of Israel after they have been rescued from the nations, a similar symbol arresting their progress and destroying the enemy, as under the seventh Seal and seventh Judgment; but the prophets have predicted of no other Gog and Magog than the wicked

Man, or King of fierce countenance, as being the last enemy who is to come to his end and none shall help him, and is to be destroyed by the brightness of the rising of the Sun of Righteousness. The earthquakes of the seventh Trumpet and seventh Seal therefore synchronise with the second judgment, and the kingdom then becomes "the Lord's and his Anointed's;" the seventh Trumpet and throne of the Lamb, when the mystery is dissolved, being also synchronical. No future enemy can possibly assail the Church, for the prophecies of *Micah* iv. 1; *Isaiah* ii. 1; and *Dan.* ii. 35, concerning the mountain of the Lord's house, will then be fulfilled, and the canon of prophecy will be completed and closed.

REV. XII.

THE Woman of the twelfth chapter does not signify the pure Church, nor the Church universal, but a national Church, and that the Papal. No woman signifies the Church universal. That is the prerogative of Christ alone, who is also both Sun and Moon to his people. The favored bride, the wife of youth, is therefore also a national bride, to whom he is both "Sun and Moon," as *Isaiah* predicts concerning the future glory of the Jewish Nation, who will be to him a crown of glory, a diadem of beauty in the hand of her God; and the great distinction to be taken in this prediction, is, *the period of time* when this Woman is seen in the heaven or universal church, clothed with *the Sun* and standing on *the Moon*, or on all ecclesiastical authority. The prophecy synchronises with the fourth Seal, the going forth of *death* on "the livid-green horse," as Woodhouse has lucidly expressed it, not *green* like the rainbow of Him who sits upon the throne of *Rev.* iv., but livid-green, when the empire represented by the horse, is a putrid mass of corruption. The distinction between this Woman and the daughter of Zion, (*Isa.* lxvi. 7, 8.) or the bride of the Lamb, (*Rev.* xix. 8.) is, that this woman "pained to be delivered;" and brought forth her "Man-child"

before the "time, times, and a half," whilst, on the contrary, the daughter of Zion travaileth before *her pain comes*, and "the man-child" or "nation is born in a day," at the end of the times, for it is when the Gentiles are to be judged. The correspondence of the symbol of Isaiah obviously denotes that "the man-child" of the woman of the twelfth chapter is a nation also, and can be no other than the Western Roman Empire; "the man-child" being also the delegated counterpart of "*the image of A MAN*," (*Dan. ii.*) as the Beast rising up out of the sea is of the Dragon, to whom he gives this throne and authority and great power. *The Dragon*, therefore, who watches the Papal Harlot is the Eastern Empire, nor can it be the will of any Potentate that a rival power should be raised up to rule upon his throne. That the Dragon as well as the Beast is still in existence, and must denote some empire as well as the beast is very evident, because the Dragon is found in concert with the Beast, fighting in the last day at the battle of Armageddon, and must therefore represent some power when the Papal Empire was established, and yet inimical to that rise, which can only be the Eastern Empire, jealous of the alliance of the Papal Power with some other confederated Kingdom or Empire. It must be recollected, that the history of ages is compressed in a few words, and that the leading traits of history must be brought to bear on such a subject.

The Woman leaves the heaven or church, preferring earthly to heavenly concerns, and flies to the Wilderness, but that Wilderness must be the Western Empire, in which she is found riding upon the Beast at the time of judgment, and therefore is found acting in concert with "the Man-child," her own progeny, at the end of the days; for "*the throne of God*" merely signifies the throne of the Mighty One, that is of the Dragon, for he also is represented as being *in heaven* at the time, and the Woman is then clothed with the Sun, or the sovereign authority of the Dragon, who is the God or Mighty One of the day, the Prince of this world, which now ruleth and reigneth in the children of disobedience. The last battle is important, but

this seems to be between the Eastern Empire, symbolised by the Dragon and its chiefs, and the Jewish Nation and their chiefs, and the contest is for Palestine, or the tenth part of the city, in the central heaven of the Turkish empire. The persecution of the woman, after the Dragon is so defeated and ejected from the heaven of Palestine, may intend symbolically *an invasion of the Papal States and the powers in alliance with her by the Turkish Dragon*, and in revenge, probably, for the loss of empire. The symbol of the Dragon now centers in the Turkish power, which is, in fact, a continuation of the Eastern Roman Empire; Bajazet, on the conquest of Constantinople, having adopted the title of "Imperator," and all the ancient symbols of Imperial dignity, as the slippers, robes, standards, and dragomans, which last are now indeed reduced to mere messengers, instead of being, as in former times, warriors for the defence of the throne. The rejoicings in heaven synchronise with the seventh Trumpet prospectively, for even then, *the Anointed One*, to whom the kingdom is to be given, is said to be "to come," and had not therefore taken absolute possession of his kingdom.

REV. XIII.

THE Beast rising up out of the sea denotes the rise of an empire from the confused elements of the Gothic hordes, and therefore after the fall of the western branch of the Roman Empire; the eastern, nevertheless, surviving under the symbol of a Dragon with seven heads and ten horns, which is to be considered the symbol of the Universal tyranny. The beast is the representative of the Dragon ruling in the west, and on his western throne with delegated authority. Whatever is to be interpreted of the seven heads and ten horns of the dragon, is to be interpreted also of those of the beast: the only difference existing being, that the heads of the dragon are crowned, showing that the ruling authority is in the heads. The horns and not the heads of the beast are crowned, and therefore equally prove

that the ruling authority is in the horns or the ten kingdoms, and which in point of fact, have ruled independently, though electing for themselves one federal head during the time being. The beast, it may be remarked, is compounded of the symbols of the four empires, and this must be equally understood also of the dragon; but the western beast has an additional blasphemous mouth given to it, and therefore synchronises with "*the little horn*" of Daniel's fourth beast, both as it respects its time and its blasphemy. The Dragon's seven heads, the first of which is erected with the rise of the first tyranny, cannot intend the seven forms of Roman Government, nor "*the seven hills of Rome*," to which almost all Commentators so fondly refer, as if it were positive demonstration, but are the seven successive divisions of the Universal Empire; the Roman being the fourth, and since then the Latin, Greek, and now the Turkish head, which claims the territory and exercises the rights and prerogatives of the Roman Empire in the East; nor can this question be passed over without protesting, in reference to the beast, against the folly of interpreters who reduce symbolical mountains to literal hills, as if the spirit of God knew not the meaning of symbolic language nor the strict adaptation of terms. The beast also has similar marks of empire, the heads of which are to be interpreted in like manner, that is, from the first rise of the Babylonian tyranny, the Roman being the fourth, and since then the Carovingian, the German, and the short-lived Napoleonic heads, and agreeably to *Rev.* xvii. and xix. its final destruction, under the confederated German head now governing the empire, which is the eighth, though one of the seven, viz. *the sixth*.

The power of the western beast was to be exercised against "*the Saints*," as well as over "all people, and nations, and tongues" of the Western Roman Empire; but "*the Saints*" are a distinct people from "the nations and people and tongues," and are not the individuals of any of those nations, and can only therefore intend the Jews; for "*them that dwell in heaven*," and who are "blasphemed," are obviously not *the Saints*. This

distinction is not only recognized by St. John in the Apocalypse, but may be noticed through all the epistles, where "*a fellow-citizen with the Saints*" cannot intend "*a Saint*," in the strict sense of the word, and therefore not a Jew, but a Gentile: so "*the blood of the saints*" shed by the Papal Harlot, cannot intend "*the blood of the martyrs of Jesus*," but her cup was filled with the blood of both these people, and in this prophecy, "*them that dwell in heaven*," would be the appropriate title of the Christian Gentile, because it is coupled with another equally significant expression, "*the Saints*," which can only intend the Jews.

The Beast, *after his rise* from the Sea, or the tumultuous elements of the nations, has also one of those seven divisions of empire wounded to death, but the Western Empire, or blasphemous "*Holy Roman Empire*," did not rise from the sea till after the fall of Augustulus, and consequently, after the Western Roman head of the universal tyranny; the Carlovingian died a natural death; the German head only was *wounded*, yet not mortally slain, and this figure which has so recently had its accomplishment may be justly appreciated. At his rise they worshipped the Beast and the Dragon, and so have both the tyrannies been deified in every age. When the wounded beast again rose from the bottomless pit, they wondered, but did not worship him, and such has been the astonishment of mankind at the Holy Roman Empire, wounded as it was by the Gallic sword, again emerging after its fall from its dense obscurity.

The Dragon was of a red colour, both Beast and Harlot were of a scarlet colour, showing almost minutely the nature of the connexion existing between the Beast and Dragon, its red or scarlet colour denoting war; precisely as does the Jasper colour of the One sitting upon the throne, who is represented by Ezekiel in flames of fire.

The synchronism of the prophecy coincides with the fourth Trumpet, and with the time of death in the fourth Seal; as to its epoch, and with the fifth Seal as to its times

of slaughter and blasphemies. It must die by the sword, even as it rose by the sword, and as it made war with the Saints, by its bloody persecutions, more especially at the time of the Crusaders, and on them that dwell in heaven, by the slaughter of the Protestants, so it will perish by war, and must go into captivity. This is the constant expectation of the Saints, even though they wait patiently for the full accomplishment of the promises, and in the meanwhile suffer persecution.

The Second Beast.

THIS Beast rises out of the earth. There is a difficulty in this symbol, *the earth*, but as twelve hundred years must have passed before the rise of this beast, for it is certain that it cannot have arisen till within these last thirty years, a beast signifying an empire, and no other empire save the German and French having arisen, it may be presumed, that the earth denotes "*the Wilderness*," in which the former beast is found; but it may also, as Mr. Whitaker has suggested, symbolise the Mohammedan power, though this power is more appropriately designated by the symbol of the Dragon in the present day. Taking into consideration the wound of the first beast, and that the second beast makes an image of the wounded beast, this position does not, however, seem tenable. It is a beast, and must intend a secular empire, and having two horns, these must denote also two kingdoms. The principle of homogeneity demands this interpretation, for no instance can be given of a beast intending a spiritual power: but "a woman," or "a tree," or "a candlestick," or "an eye," or "a blasphemous mouth," would have been the symbol adopted, for these are the appropriate characteristics, even of the Apocalypse, and thus "a woman riding on a *beast*" well denotes an empire, secular and spiritual. Admitting even that the Papal power were to be considered temporal and spiritual, it is only as the little horn of a beast with an eye in it, and not the beast itself. It is important, there-

fore, to inquire what may be the real signification of the symbol; and as no empire arose after the German, save that of the French, it can intend only the empire of France, with its evanescent and fleeting kingdoms, newly budded, of Lombardy and Rome, which erects an image of the wounded or decayed German empire, and commands all men of the Western Roman Earth to subscribe to the Rhenish confederation, or else to die a political death, even employing the anathemas of the Papal power to enforce its decrees. There is another mark of this second Beast, "*he spake like a dragon*:" this may intend that he spake with all the authority of the Ancient Empire, to which certainly the Napoleonic pretended, or like the Turkish or Mohammedan Empire, propagating the lies and tyranny of the old serpent, the Devil; and in this the revolutionary empire, in the propagation of lying and blasphemous sentiments, is an admirable counterpart of the Dragon.

The name both of the one and the other beast is "*E Latine Basileia*," or the Latin Kingdom, as demonstrated by Mr. J. E. Clarke, the only kingdom, the title of which contains the numerical quantity, for the symbols concern kingdoms or the ruling man, a man equally signifying a kingdom as a woman does a national church, and the number six hundred and sixty-six must be signified, applicable to the second as well as to the first beast, and these of the Western and not the Eastern Empire.

REV. XIV.

THE first five verses of this chapter obviously synchronise with the sealed or the chosen of the twelve tribes of the seventh chapter, which chapter is a supplementary history of the fifth Seal. They "*stand on Mount Zion*," and therefore the symbol has not been fulfilled, for though these be "*the first fruits*," they are to be gathered out of the same field, that is, of the nations, and are thus redeemed as "*the first-fruits unto God, even the Lamb*." There can

be no sanction for spiritualizing these prophecies, for though, for obvious reasons, there has been a propriety in designating their enemies by typical as well as real names, as Edom, Tyre, and Babylon, yet as neither the mind of God nor the name of his people is changed, Israel, Zion, and Jerusalem, are still appropriate appellations of that people, because the purposes of God towards them remain the same. Precisely and for this reason, to avoid the increased anger of the nations, and yet not daring to confess their names, though well understood, have the Jews, in all ages, celebrated the final triumph over their enemies in the Rabbinical as well as scriptural symbol of the destruction of "Leviathan." They sing their song before *the throne*, which is JERUSALEM, and it is a new song. Though taunted in the Land of Babylon to sing one of the songs of Zion, how can they sing the Lord's song in a strange land; it is when restored to their own land that they are to praise God for his deliverance, agreeably to the prophecy of *Isa. xii. 1-6* and *xxvi. 1*, after the swallowing up of death in victory, *xxv. 8*; and these portions of the prophecy synchronise with the first throne, *Rev. iv.* for it is then a time of wrath. But it is at a time also when the rushing of many waters and when *the noise of thunder* are heard, and the gathering together of nations, as "*the noise of many waters*" is for war, denoted also by the thunder.

The sixth and seventh verses decide a new epoch, but the Angel flies in *the midst of heaven*, that is in *Palestine*, as previously explained, or the heaven of that central kingdom, to declare the establishment of the last final and everlasting kingdom to "*the earth*," or Turkish empire, as well as to "*every nation, kindred, tongue, and people*" of the Western Empire, and the burden of his proclamation is, that "*the hour of judgment is come*." The symbolical heaven and earth, and the symbolical sea and fountains of waters compose the whole world of the tyranny, and denote that the nations must now submit to the will of God, who once promoted them for his own purposes, to obtain the ascendancy upon the earth. *The hour of judgment* clearly points to the termination of

the mysterious times; and what is spoken of prophetically, and as the command of God respecting the worship of the nations does actually take place, *Rev.* v. 13, with which passage the prophecy synchronises. They do not therefore worship God in a true and proper sense till after the Lamb has returned from his Roman triumph, and when the beasts or living creatures before the throne are compelled to submit to the Imperial Sceptre of the Lamb. Indeed, this will be apparent from the subsequent Vials.*

The next Angel brings on the Judgment of Babylon, and the declaration goes forth that "*Babylon is fallen, is fallen because she made all nations (the Western) drink of the wine of the wrath of her fornication.*" (v. 8.) The third Angel proclaims judgment to all who "worship the Beast and his Image, and that they shall drink of the same cup, and be *tormented with fire and brimstone.*" Hence it seems obvious, that the second Angel desolates Babylon or the Papal Harlot, viz. in Italy, and the third Germany and France, for these are represented by the Beast and his Image. The synchronism of the text, "Here is the faith and patience of the saints; here are they that *keep the commandments of God* (the Jews,) and *the faith of Jesus,*" (Gentile christians, but true, not nominal Christians,) (v. 12.) obviously coincides with *Rev.* xiii. 10, and seems clearly to determine that these judgments are connected with the expiration of the "*forty-two months*" of the Beast; and as "*the Image of the Beast*" is also mentioned, that the second Beast is then also judged, that is, desolated, for the judgments on those "who worship the Beast and

* "Crito," in the "Dialogues on Prophecy," p. 124, considers the three Angels of this chapter to be the Bible,—the Jews,—and the Continental Societies. Believing the propagation of truth to be the proclamation of the last kingdom, the author was sometime since of a somewhat similar opinion: more meditation on the subject now induces him to assert, that these Societies are instruments in the hands of the Almighty, but are not the powerful Agents which execute his purposes; but, on the contrary, that the Angels are national symbols, and do not denote miraculous Agents, nor are they mere spiritual powers.

his Image" do not seem final, as it respects the destruction of the empires intended, though that of the Papal Harlot appears conclusive. The reader will refer to a previous remark as to the distinction which obtains between Jews and Gentile christians: but it will be evident that as the same judgment is threatened to all who worship the Beast and his Image, and as the smoke of their torment ascendeth up for ever and ever, which is also spoken of concerning the Papal Harlot (v. 8.); it synchronises also with *Rev.* xviii. 2, and xix. 3. "*Fire, brimstone and smoke,*" are therefore her torments, and she becomes "*the habitation of Devils, (Dragons,) and the hold of every foul and unclean spirit, and a cage of every unclean and hateful bird.*" Chapter xviii. is therefore an explanation of the judgment predicted xiv. 8, and obviously takes place, according to xix. 3, just previous to the acknowledgment of the true bride, and before the battle of Armageddon.

There is, however, an important point on which, in this place, it will be necessary to offer one or two observations. The nations, or those *who worship the Beast and his Image*, or the subjects of the Holy Roman or French Empires, are threatened with a similar judgment to that which must have been previously inflicted upon Papal Rome. But what is to be understood by "*the fire, smoke, and brimstone,*" but precisely that which the symbols define as being the Turks of the sixth Trumpet, and these tokens clearly denote, therefore, that Rome will be visited by an invasion of the Turkish Empire. It has often been surmised by Commentators that the Papal City would be destroyed by a Volcano arising in its midst, but this would be literally to apply symbolic language, which cannot be correct. That City is also to become "*the habitation of Devils, (Dragons,) and the hold of every foul Spirit;*" and it is evident from the use of symbols that the Mohammedan power is described by such epithets, as Vipers, Serpents, Dragons, Asps, Cockatrices, and the Leviathan or Crooked Serpent, as well as reptiles and creeping things.

Men may mock at the folly of interpreting precisely

according to the language of symbols, but they should recollect that these are the *revealed* words of God, not his secret things, and if they will not regard such declarations of his will, as it is obvious the Roman Kings and their armies will not, they may be visited with similar judgments to convince them of their error. Dark and mysterious as may seem the language of symbols, a strict adherence only to the tokens given is required, and it then speaks forcibly and intelligibly to enlarged minds, who partaking of the spirit of their God, may yet discern the things that are afar off, through the medium of his revealed word; and as the fulfilment of truth is the test of prophecy, so may it be the criterion by which the spirit of the interpreters of prophecy is to be judged. The thirteenth verse demonstrates that those who do regard the admonition are blessed, that is, they who are the oppressed subjects of that empire over which the symbolic "Death," (*Rev.* vi. 8, and *Hosea* xiii. 12.) now obtains its predominance: they must now die unto God, and to the revelation of his will, not to that of the Papal Harlot.

The symbol of the Existence who sits upon the white cloud of v. 14, is not to be considered as declaring the coming of the Son of Man, but is to be taken as a token of his kingdom. A cloud or storm denotes an army, (*Exek.* xxxviii. 9.) and "white" is a token of victory. He who presides has the *golden* crown of Israel on his head, that crown which was placed on the head of their ancient kings, and which had fallen from their head "until he should come whose right it is." That crown was a crown of gold, and is not even mentioned without some significant intention, whether as fallen from or placed on the head, as would appear *Ps.* xxi. 3; *Isa.* lxii. 3; *Ps.* cxxvii. 18; *Isa.* ii. 16; *Lam.* v. 16; and the crown now referred to may therefore be justly considered *the crown of Israel*, declaring by it the purpose for which the power thus symbolized appears. The "*first-fruits*," as the earnest of the harvest, have been before presented to the Lamb, this is his time of harvest, and it is obvious that the event

spoken of takes place before the vintage, which, according to the natural order of the fruits of the earth, is subsequent to the harvest; but *the first-fruits*, or the 144,000 sealed of the twelve tribes (*Rev.* xiv. 4.) are synchronical with vii. 4—8, and the reaping-time must be equally synchronical with vii. 9—17, proving that the intermediate events, such as the fall of Babylon, and the desolation of the Western Empire by the Turks, must take place between ver. 8 and 9 of chap. vii, that chapter being a supplemental history of the fifth Seal. *Rev.* vii. 4—8 is therefore the time of "the first fruits," and 9—17 is "the harvest of the earth." The destruction of their enemies is also represented as a reaping-time, for the daughter of Zion (*Micah* v. 13.) is commanded to "arise and thrash;" so also, which is a similar symbol, are the saved of the Lord assured, (*Mal.* iv. 3.) that they "shall tread down the wicked as ashes under the soles of their feet;" but this is the thrashing, not of the wheat, but of the tares after the time of harvest, or is also symbolically the vintage.

The next event is "*the vintage of the earth*," and that vintage or the battle of Armageddon not only succeeds the harvest, but proves that the gathering of the great multitude "out of all nations, and kindreds, and tongues, and peoples, who have washed their robes and made them white in the blood of the Lamb," must precede the general destruction, and is the gathering together of the Jewish Nation from the Western "nations, and kindreds, and tongues, and peoples." The vintage, therefore, succeeds the supplementary history of the fifth Seal, and is synchronical with the time of the sixth Seal. Here "*the vine of the earth*" obviously typifies the Roman and Mohammedan powers, or "the Dragon, Beast, and False Prophet," because the battle of Armageddon is their judgment, and they are thus symbolised in contradistinction to *the vine of Israel* once planted as wholly a right seed, but afterwards become degenerate, and barked by its enemies, yet in the end of days, when the Lord has fulfilled his promise, that "He will restore unto them the years that the locust, the cankerworm, the

caterpillar, and the palmer-worm, *the great army*" (or the four tyrannies) "which he sent among them," will "*the fig-tree and the vine, yield their strength.*"

The enemies of Israel are to be trodden down as grapes in a wine-press, (which is the wine-fat of Joel,) precisely as they themselves have *trodden down* that same people, or which, in reference also to the harvest, may be equally considered "the threshing-floor" of *Isaiah* xxi. 10, which is connected with the fall of Babylon, in the very words of the second Angel of St. John, the sharp-sickle being the sword threatened as the judgment of the Beast (*Rev.* xiii. 10.) The scene of warfare is without the city. As it is the war with the Beast and with the False Prophet, it is without the European city, to which the Beast and false Prophet belong, and takes place in the valley or plains of Megiddo, or within the Eastern City. The restoration of the twelve Tribes, according to Ezekiel, is to be in the last day, and the distribution of tribes is to be across the land, according to their boundaries from east to west, with a portion to be dedicated in the midst between the tribes of Judah and Benjamin, which is called "*the holy oblation,*" and is a square of 25,000 reeds, or fifty Roman or Italian miles of exact measure on each side. Whatever stress is to be laid on this very remarkable and singular coincidence, it is to be observed, that the same dimensions are assigned to the field of Armageddon of 1600 Roman (*not English*) furlongs, for the Apostle knew nothing except of Roman, or Greek, or Jewish furlongs. If, however, the coincidence be established, it is a clear proof that Ezekiel and St. John predict concerning the twelve Tribes; and it amounts almost to demonstration, that the prophecy remains to be fulfilled, and that the temple and city of Ezekiel are yet to be built, and the land again possessed by the "twelve tribes, one as well as another, which the Lord God gave to their fathers," when their enemies, the Dragon, Beast, and False Prophet, are judged, the field of slaughter being that same holy portion which is dedicated by the Twelve Tribes to the Lord God of Israel.

REV. XV.

THE first part of the scenery of this chapter is referable to events already described, yet, a new sign is given, that of the Vials of the first verse, which ought to be read in a parenthesis precisely as in chap. viii., the trumpets are referred to as a similar series of judgments. Yet the "sea of glass mingled with fire," and the Beast and his Image, over which those who had gotten the victory triumph, are symbolical of the European continent under Turkish vengeance; those referred to xiv. 1, and those called out of Babylon 12, 13, being thus rescued from that time of trouble and persecution. The song of victory is that which occurs after the desolations of the harlot, executed xiv. 8—11, because the judgments are now "*made manifest*," and it seems synchronical also with ch. xii. 10. Those who thus stand on the sea of glass mingled with fire have "*the harps of God*," an expression which occurs previously to the Papal judgment, (xiv. 2.) and they then "sing the songs of Moses and of the Lamb;" but xiv. 2, is *the new song of the 144,000 before the fall of Babylon*, and these are the songs of victory of "the great multitude gathered out of all nations" after her fall.

The seven Vials which are now to be poured out, and the final Judgments which are to be executed, affect the remaining powers,—the Dragon, Beast, and False Prophet. Though the last judgment is the battle of Armageddon, it is one synchronical with all the seven Vials, and with the going forth of the Mighty Conqueror, the last Vial being the finishing stroke of the victory. But it is clear that the judgment of Daniel also is not altogether sudden and decisive, "consuming fire," denoting a gradual consumption, just as the seven Vials follow one another and consume the Roman kingdom; the very first of them, therefore, which is poured out after the fall of Babylon may be the

commencement of the judgment, whilst the last Vial terminates the complete victory.

That the fourteenth chapter is connected with chap. xv., in which the pouring out of the Vials is described, is evident, and equally so, that *the papal judgment* must have taken place before the great and marvellous signs of the seven Vials are referred to. If this be the fact, as the Papal judgment (xiv. 8.) accords with the judgment of the Great and Mighty City, Babylon, (chap. xviii.) and *Rev.* xiv. 12 synchronises with xiii. 10, the seven Vials must synchronise likewise with *Rev.* xix., the going forth of the Mighty Conqueror to battle, which battle takes place, or is immediately connected with, *the treading of the wine-press*, and with the sixth Seal, and also with the seventh Vial, for in these Vials is "*filled up the wrath of God.*" In reference, therefore, to that which has been before stated, concerning the people of Israel being *the bride of the Lamb*, let it be remembered that Isaiah, in predicting the restoration of that people, calls upon JERUSALEM which had "*drunk at the hand of the Lord the cup of his fury, even the dregs of the cup of trembling and wrung them out, to awake and stand up and put on her beautiful garments,*" (li. 17.) whilst, in reference to her enemies, he says, "*Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee,* which have said to thy soul, bow down that we may go over, and thou hast laid thy body as the ground, and as the street to them that went over." (li. 22, 23.) And in precisely similar language does Jeremiah speak of the daughter of Edom, *i.e.* Babylon or the Papal Harlot, when rejoicing over the desolations of Israel: "*the cup also shall pass through unto thee, thou shalt be drunken, and shalt make thyself naked, (or be desolate.) The punishment of thine iniquity is accomplished, O daughter of Zion, he will no more carry thee away into captivity; he will visit thine iniquity, O daughter of Edom, he will discover thy sins,*" (*Lam.* iv. 21, 22.);

and it may be taken for granted, according to Jewish as well as Christian commentators, that Edom and Babylon are never mentioned without the enemies of Israel, both of that and the future day being intended, over which enemies the daughter of Zion was eventually to triumph. There is not, indeed, a single judgment with which the Jewish nation are visited in consequence of transgressions, which is not equally expressed concerning the enemies of that nation; and therefore, notwithstanding their calamities have come upon them, yet, when the returning favour of God, which is equally insured, shall be their portion, then will be the time when "He will put all these curses upon their enemies, and on them which hate them, that persecuted them." (*Deut. xxx. 7.*) What a fearful retribution of judgment, like that of Assyria and Babylon, have not the present nations of the earth to expect at the hands of the Lord God of Israel.

The cup "full of abominations and filthiness of her fornication," in the hands of the Papal Harlot, (*Rev. xvii. 4.*) is spoken of (*xiv. 8.*) as "the wine of the wrath of her fornication, and so also *xviii. 3*; but those who escape out of Babylon (*v. 6.*) are commanded "*in the cup which she hath filled, to fill to her double,*" and so *Jer. l. 28*, calls to those who "escape out of the land of Babylon to declare in Zion the vengeance of the Lord their God, *the vengeance of his temple;*" and *v. 29*, "to recompense Babylon according to her work, and to do unto her according to all that she hath done." Not only, therefore, are the children of Israel to be avenged on the daughter of Babylon for the injuries received at her hands, but "*it is the Lord's day of vengeance,* the vengeance of his temple on all their enemies," whom, instead of the daughter of Zion, he is to make drunk with "*the dregs of the cup of his fury,*" or as Isaiah expresses in another place, in reference to the same subject, "*the sword of the Lord shall be bathed in heaven, it shall come down upon Idumea, upon the people of his curse to judgment. It is filled with blood,*" (*xxxiv. 5, 6.*) "for it is the day of the Lord's

vengeance, and the year of recompenses for the controversy of Zion, (v. 8 and lxiii. 4.) the last verse being also equally connected with the destruction of Edom, the battle of Armageddon, and the going forth of the Mighty Conqueror.

The Angels, therefore, coming out of the symbolical temple, manifest a decisive indication of the restoration of that people to their own land, who are now to be delivered, and that from thence and on their behalf, the command is given to pour out the vials of wrath. None of the Angels are before described with *golden girdles*, but this is the token of him who walks in the midst of the churches, and of "the One" who appears to Daniel, and who reveals the fate of that people, in reference to the then future day, and agents similarly described by these symbols must have a similar import. If there be any truth in prophecy, the fifth kingdom is the kingdom of Israel or of the Saints; and the golden girdle of "The One" of Daniel, asserts the triumph of their cause,—it is the place of treasure, and so is that of the Governor of the Churches, and of the seven Vial-bearing angels. The patera of the wrath of God are also *golden*, significant of the same kingdom, and to be understood in reference to the *gilded*, not the golden bowl or cup of the Papal Harlot. The voice issues from the temple, that is from Jerusalem; which is the temple or throne of the last day, after the glory of God shall have entered it, according to the prophecy of Ezekiel, and combining these prophecies, it appears almost certain, that the Vials will only be poured out after the re-establishment of the Jews in their own land. The temple is filled with smoke, not the smoke of his Turkish enemies, nor of the Papal Harlot, but "*from the power and glory of God*," even then but indistinctly perceived. Yet the Vials

REV. XVI.

Are commanded to be poured out:—

1. *On the earth*. In this Vial the mark of the beast and of "*his image*" must be applied to those who so worship,

and these slaves are the victims of the wrath. It must therefore be a period of time subsequent to the setting up of *that image*, which is predicted after the wounding of the first Beast, (*Rev.* xiii. 14.) and therefore subsequent to the time of the Napoleonic empire, which is that image, for the image of *a beast* must signify a temporal, not a spiritual power, and the localities both of the Beast and his Image must be the scene of the wrath in question. The earth is generally the symbol of the Eastern empire, and as the Vial causes a commotion in that earth, and the effect of it is, "*a noisome and grievous sore*," (see also the symbols of *Rev.* xviii. 2.) it seems to denote a dreadful irruption of the Turkish power amongst all the kingdoms of the Western Beasts—amongst all "who worship the Beast and *his Image*." This, it may be remarked, is threatened after Babylon is fallen, (xiv. 9—11.) and seems to be the very judgment predicted, but which has not yet taken place, though it may be expected.

2. *On the Sea.* The Sea is the symbol of the Western Empire. (*Rev.* xiii. 1.) A dreadful conflict is predicted, for "*the sea became as blood*." Nothing can be more terrific than this last symbol, which seems to be the effect of the first Vial, and of the second stirring up of the worshippers, *i. e.* the slaves of the monarchies to contend with the Eastern power.

3. *On the rivers and fountains of waters.* During the times of the tyrannies, these symbols denote invading armies, but in the last day these symbolical armies are rivers of living water, and will bear a spiritual signification. It is upon the rivers and fountains of waters that the Papal Star fell from heaven upon under the third Trumpet, and these were, it may be conceived, the Gothic hordes brought in subjection to the Papal power, and partaking of her "*Wormwood*;" and it is remarkable, that even Erasmus applied this epithet to the Papal power in his day. All these fountains and rivers of waters were military characters, and such are perhaps now intended under this Vial, they having been, in all ages, the executioners of wrath

against the people of God, whether Jew or Gentile. These are now to be rewarded, and the applauding voices respond to one another from the Angel of the Waters, and from the Angel of the Altar, the last symbol denoting the Jewish Nation.

4. *On the Sun*, the imperial power; and it is executed in wrath on the subjects of the empire, for the Angel of that Sun "scorches men with great heat," yet nothing but blasphemy, instead of repentance, is excited against the God of Heaven, because of their pains and their sores.

5. *On the seat or throne* (thronos) *of the Beast*. When the Dragon gave his seat or throne and authority to the Beast, he surrendered to him the keys of the Alps, and virtually put him in possession of Italy and his Ancient Capital. The Ancient primitive Roman Territory may indeed be considered that throne, for the citizens of that province, as it may be called, were denizens of Rome itself. Pains and sores equally denote grievous military chastisements, but no salutary effect is produced, though they "*gnawed their tongues for pain*." The tongue is the organ of speech, and Priests seem to be denoted, who are thus persecuted and destroyed.

6. *On the great River Euphrates*. And this denotes a reaction on the Turkish Empire, and the destruction of those armies which had thus, having arisen in the East, deluged the West, but are dried up, that the way of Israel to the possession of the last universal dominion, denoted by the rising of the Sun, might be prepared.

Preparations are now made for that last eventful crisis, which is to annihilate the remaining powers of the Dragon, Beast, and False Prophet, whether singly or in concert, an event which is symbolised also under the sixth Seal, as "the great day of the wrath of the Lamb;" and under the synonymous symbols of "Earth, Sea, and Trees," or "Sun, Moon, and Stars." (vi. 12; vii. 1.) A comparison of these

symbols seems to determine that "the False Prophet" is a spiritual as well as temporal power, and yet probably not the Papal, for the Papal Harlot is desolated by the ten Kings, and by the Turkish "Fire, Brimstone, and Smoke," *before* the battle of Armageddon, but these are found in array against the Lamb in that day. The Dragon, Beast, and two-horned Beast, are obviously distinct powers, but the Image of the Beast is erected by the Beast with two horns, and may virtually be considered an integral dominion with that of the two-horned Beast, and one or the other, or unitedly, must be the False Prophet. The symbol of the False Prophet cannot intend "the blasphemous mouth" of the first Beast, for that is the Papal Power, and perishes before the battle of Armageddon. The image of *a beast* must be a secular symbol, and when the wounded Beast revives, and reassumes his dominion, may be said to die a natural death, and cannot be acting in concert with that same Beast. The power, however, or the second Beast which created that Image, may not so fail; and though the idea of "False Prophet" may convey a spiritual sound, it may intend no more than a pretension to the universal dominion, and the second Beast, which is a secular symbol, may be that very False Prophet. The "image of a man" in Daniel may be considered precisely in the same sense, it is the representative of a false Prophet, or of lying vanities, in opposition to *the Man* who is the Captain of the Lord of Hosts.

Were this representation admitted, "the False Prophet" must be some secular Modern Power, and may be France and Spain, with that new ultra ecclesiastical power, identifying itself as an exact counterpart of the first Beast with his blasphemous mouth, and which is now springing up amongst them, to ripen and fit them for the judgments of the last day, but this may be mere conjecture.

Out of the *mouths* of these three Powers come forth three unclean spirits, the spirits of Devils, (Dragons,) and therefore tyrannical secular spirits, determined to keep the world in subjection; and they gather the Kings of the

Turkish Earth, and of the Western world, to the battle of the great day of God Almighty.

7. *In the Air*, which denotes universality, and a perfect revolution ensues, in which all states, temporal and ecclesiastical, denoted by the mountains and islands, and by the great universal city, and by the cities of the nations, and by the great city Babylon, are compromised. This event synchronises with the treading of the wine-press (xiv. 20.); with the conquest of the Mighty Conqueror (xix. 20.); with the sixth Seal (vi. 12—17.); with the triumph of the Lamb (v. 8—10.); and with the Roman judgment of Daniel, as well as with the first judgment of St. John, (*Rev.* xx. 4.)

The division of "*the great City*" into three parts, is a subject worthy of remark. It is not the spiritual city, which has its appropriate symbol, viz. "*Great Babylon*," that is so divided, but the universal city or the whole Ancient Universal Empire, comprehending the whole platform of the tyrannies; and this will appear the more reasonable to suppose, because "*the Great and Holy City, the New Jerusalem*," succeeds to the dominion of "*the Great City*," as "*the Bride*" does to the influence of the Papal Harlot, or of the "*Great City Babylon*." Another circumstance is remarkable: after the division of this great City, the separate jurisdictions of the cities of the nations fall. There is only one Prophet who seems to refer to this eventful circumstance, and that is Isaiah, who predicts the close and indissoluble alliance between Assyria, Israel, and Egypt, and refers to them in the last day, when "*nothing shall hurt nor destroy in God's holy mountain*," under the symbols of "*a calf, a young lion, and a fatling*;" and with these, speaking also of the government of the little child, are assorted the lamb and the kid, declaring that these shall lie down together,—and then the cow and the bear shall feed, and *their young ones* shall lie down together,—and the lion shall eat straw like the ox. As the image of Daniel represented precisely the same territory as these seven symbols, the girdle with

the right and left hand, and the lower extremities of "the righteous man from the East," before whom the nations are subdued, and to be given as driven stubble to his bow, would represent these five monarchies; the breast and arms would be denoted by the bear or cow; and the head by the lion or ox: and this explanation, though highly figurative, is nevertheless employed by the prophets, and will warrant the supposed division of "the Great City" into three such parts. If there be any difficulty in this supposition, it arises solely from the generality of Commentators seeking the division amongst the sects and parties of the European City, not regarding the distinction between "the City" and "the Great City," and "the Great City Babylon."

This seems to be the close of prophecy concerning the Western Empire, for the last attack of Gog and Magog is in the East, after the beloved people have been restored, as the prophet Ezekiel sufficiently proves, chap. xxxviii., which corresponds with *Rev.* xx. 8, 9, and the chapters xvii. xviii. and xix. of St. John fall in, therefore, with some previous portion of the Apocalypse. It will, however, be necessary to examine them, though not perhaps so minutely, and to try the strength of previous statements, by subsequent elucidations.

The great earthquake of the seventh Vial, though obviously connected with the sixth Seal and with the sixth Trumpet, (as well as with the treading of the wine-press,) and although the sixth Seal and sixth Trumpet have the synchronical mark of *great earthquakes*, yet that of the seventh Vial has an additional sign of being attended also with "*a great hail out of heaven.*" The seventh Trumpet has a similar hail connected with it, but the synchronism of this Trumpet accords rather with the seventh Seal, the distinctive mark of "*great*" being omitted, in reference to the earthquake; and hence, it may be inferred, not only that the sixth Seal and sixth Trumpet have "the symbolic hail" connected with their judgments, but that the seventh Seal and seventh Trumpet also may be equally connected with a symbolic hail.

Under the first Trumpet "*hail and fire*," mingled with blood," denoted invasions of the Roman Empire by the Gothic hordes from *the North*, and *hail* under any other Trumpet or Seal must be understood in the same light; but, upon a close comparison of circumstances, "*a great hail*," though it proves that the power so denoted must proceed from the North, yet may intend some other people than native Russians; and may, perhaps, be the Israelites now sojourning in Poland, who would equally come from the North, and be thus denoted by "*great hail*." The battle of Armageddon, under the seventh Vial, decidedly takes place in Palestine, and so does the invasion of Gog and Magog, at the time of the second Judgment, which is synchronical with the Gog and Magog of Ezekiel, and with the seventh Trumpet, for then it is that "*the Kingdom*" becomes that of the Lord's anointed. There seems, therefore, reason to believe, that in imminent moments of danger, the sense of the Nation of Israel scattered in the North will be roused to the deliverance of their brethren of Judah and the house of David, (*Zec. xii.*) and thus may the prophecies of God be accomplished; else may a Russian judgment be with equal propriety supposed, and certainly the elevation of that power and its interference in the affairs of Nations, have been now remarkable for more than a century, and are even still more dreaded than in past time, for as to the judgment being a literal hail, seems to be the mere phantasm of the imagination.

REV. XVII.

THIS Chapter respects *the Judgment only* of the Beast, but more especially concerns that of the Papal Harlot; and in order to observe this Judgment, St. John is carried into "*the Wilderness*." Unless, therefore, it can be shown, that there were two women in the Wilderness, the Apostle must have seen the Woman of the twelfth chapter, who fled into the Wilderness at the commencement of the

twelve hundred and sixty years, who, towards the close of these same years is found sitting on the Beast, and can be no other, from this and other symbols, than the Papal Harlot. Commentators have greatly erred on this subject, for, instead of searching for the sixth head of the Beast at *the time of judgment*, they have looked for it in the days of the Apostle, or at the rise of the Papal Power; but their uniform testimony from almost the first to the last is, "*one is*," that is, "in the time of St. John." A hundred instances might be adduced to this effect, Sir Isaac Newton being, perhaps, the only Commentator who has put a different, and yet not the right, construction on these remarkable words. Almost every symbol in this chapter has already been explained, except that of the ten Kings, but the ten Kings who are to be in alliance with the Beast, after the time of the short-lived head, are now to be found, or are to be equally sought for at the time of judgment, for they are in alliance with the Beast in his revived, as well as his former triumphant state; and it is very certain that Hanover, (and therefore, perhaps, England also,) is to be considered one of them. It is true, "these kings hate the whore, and make her desolate, and eat her riches, and burn her with fire," a very justifiable employment in many British minds, but *these same kings* are also found *in war with the Lord of Lords and King of Kings*, even THE LAMB; and must therefore perish equally with the Beast and Harlot. The English symbol of St. George and *the Dragon*, now impressed on our coin as the boasted symbol of our prowess, and the titles of "Defender of the Faith," and of "Arch-Treasurer of the Holy Roman Empire," retained, though probably as mere matters of political etiquette, yet evidently to be relinquished with reluctance, are no very favourable indications of what is yet to come to pass, even admitting there may be other symptoms of a better tendency, amongst which may be reckoned, the abandonment of the blasphemous "Holy Alliance." Hanover, it is to be hoped, will be separated from this country, or our connexion with it may involve us

in those dreadful struggles which are most probably to be apprehended in the future day. It is some consolation to the reflecting mind that the present state of worldly affairs cannot last long. The crisis to come, however dreadful and appalling be the prophetic symbols, is to be desired, for without judgment there can be no future state of blessedness. It is our duty to watch and be prepared for the event. The wounded Beast which "ascends out of the bottomless pit," (under his eighth head,) and he has so ascended, "*goeth into perdition;*" and this very expression excites hope that his duration under the last form cannot be long. The Lord God of Israel hasten the event of his final and everlasting destruction, but the patience and faith of the Saints will be exercised. "He that leadeth into captivity, must, however, go into captivity. He that killeth with the sword, must be killed with the sword."

This chapter synchronises with the latter part of *Rev.* xiii., and is, in fact, its amplification.

REV. XVIII.

THE nearer the times of the fulfilment of this prophecy, in which possibly we may be permitted to live, so much the more caution is required in the interpretation of prophetic truth, yet it would be folly to sacrifice the strict rules of prophecy to Christian prejudice; and therefore to pretend, as ignorant and prejudiced persons assert, that nothing like truth can be arrived at in any investigation of the subject. This is the mere language of infidelity, and of a still more credulous mind than that of any interpreter of prophecy.

This whole chapter concerns the judgment of Papal Babylon, or the empire of the "*Holy* Roman Catholic church," the Woman of *Rev.* xii.; boasting, as she does, her pretensions to universal authority and her legitimate right of succession to St. Peter's Chair. Were

the synchronical language of the Psalmist to be adopted, and become universal in its effects and influence, the approaching period of destruction might rapidly be expected; because it would make it the duty of every man to pull down that system of tyranny, however consecrated it may have been by ages, and detrimental as it has been wherever found, or in whatever degree, to the progress of human intelligence, and the renovation of the heart to God; but the Psalmist, speaking of Babylon, and prophetically of this very Papal Babylon, has exclaimed, "*O daughter of Babylon, who art to be wasted, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.*" (cxxxvii. 8, 9.) It is in an enlarged sense that these words "Babylon and her little ones" are to be understood, not as it respects Babylon in reference to her subjects, but the system on which she acts; nor does it concern *the little ones* as individuals of her community, but as *the children of the Great Harlot*, wherever they are to be found; and no distinction nor exception is, in the honest interpretation of prophecy, to be made; the vices of the system, wherever they may exist, are to be condemned and abhorred as departures from the holy law of God. The little ones of every community adhering to her system are her children in some respects, but if Babylon be a spiritual empire, her children are the minor divisions of that same empire, as *e.g.* the Moon and Stars, before noticed. The language also of this Psalm is remarkable, Edom and Babylon being synonymous terms. This point deserves much consideration of the attentive reader of prophecy. The occasion, however, should not pass without remark, that they are probably the Turkish stones against which these children will be dashed; for the truth may be maintained, that when Belshazzar drank to the gods of *stone*, he intended, in defiance of the God of Israel, to celebrate the Turkish stones or tyranny, which, in the future day, were to succeed the five tyrannies of gold, silver, brass, iron and wood, and that this was

understood by him as the purport of the prophecy of Daniel, in reference to the idolatrous image.

The declarations of Jeremiah concerning Babylon, confirm, in every particular, and almost word for word, the predictions concerning the Papal Babylon of the *Apocalypse*, nor can it be doubted, that revealed as these several predictions were by the same spirit, that one design animates all the prophets, and that like as when the empire of Babylon fell, the decree went forth to restore the Jews and rebuild the temple, so will it be when Papal Babylon shall be destroyed; and thus escaping, that they will remember the Lord afar off, and Jerusalem will come into their mind." (li. 50.) That prophecy likewise declares that Babylon shall become "a place for dragons," (Turks,) and the action of Jeremiah, when the destruction of that city was denounced, is precisely that of the mighty Angel of *Rev.* xviii. Baruch is commanded to "*bind a stone*" to the prophecy, "and cast it into the midst of Euphrates," (the Turkish river,) and to exclaim, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." (v. 64.) Although the mighty Angel of *Rev.* xviii. 21, may justly be understood as of the Turkish power, there may be more difficulty in a true conception of the Angel, ver. 1, who "*lightened the earth with his glory*." It is proper to believe that all subordinate and intermediate events, prior to the absolute coming of the Son of Man, which is synchronical with the second judgment, when he sits in judgment as "God," are performed by inferior, and these human, agents; and correctly, perhaps, may it be understood, that all Angels are to be considered National Agents. The symbol employed by St. John, though "*the earth was lightened with his glory*," does not denote the Son of Man, nor his kingdom particularly; there is no *rainbow*, which is a token of the covenant, but he comes down from heaven, and therefore the Universal Church is concerned in the annunciation. "And he cried mightily and with a strong voice," and consequently, with assurance and with authority, that

are the chief symbols of the sixth Seal, is but the sign of his own second coming. The circumstances of all judgment being committed to the Son, and that "all men should honour the Son, even as they honour the Father:" and his own declaration, that "all power is committed to him in heaven and in earth," prove, that when He comes the second time, he will come to judgment; and this is clearly represented *Rev. xx. 12*, for then "the dead, small and great, stand before God," and "are judged of those things which are written in the books, according to their works." But this is the second judgment, and makes it evident that all other representations of what may be considered the appearances of the Divine Being are merely symbolical, and denote only the state or establishment of his kingdom. Such also is the vision of the Mighty Conqueror, which is highly figurative, but every symbol has its distinct meaning, yet not connected with the second Judgment, for "the Dragon is not then cast into the lake of fire and brimstone," but only "the Beast and False Prophet," as is evident from *xix. 20*. The heavens are opened, and this opening synchronises with the first vision of Him who sits on the throne *Rev. iv.*, where He is denoted by symbols of wrath, the lightning, and thunders, and voices, which proceed from the throne; the earthquake only being wanting to complete the symbols of the seventh Vial. The opening of the temple, in which the ark of the testament is seen, seems also a nearly synchronical symbol. The Mighty Conqueror who goes forth on his White Horse is followed also by an army riding upon white horses, but these must be they who stand on Mount Zion, having "their father's name written on their foreheads, and *follow the Lamb whithersoever he goeth*;" but the Lamb is also the Mighty Conqueror, for it is against the Lamb that the Beast and Kings go forth to battle, and he is also "the King of kings and Lord of lords." (*Rev. xvii. 14.*) The names assumed by him show that he is faithful to his covenant, and is come to avenge the cause of his people on their enemies, as he before did his own cause with his people

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by them as instruments. "His eyes are as a flame of fire," which denotes wrath, and as the Papal Power is distinguished by "the eyes of a man" in the little horn, marks the design with which he is so represented. The many crowns on his head denote equally the ten crowns of the ten Kings, and the seven crowns of the seven heads of the Beast, and "he had a name written which no man knew but He himself," which refers to the white stone given to the church of Pergamos, *i.e.* the power of establishing or commencing his new empire. (ii. 17.) His vesture dipped in blood is a manifest token of the terrible conflict and of the nature of the warfare. His whole raiment being so stained, declares that the whole realm of his enemies will be deluged with blood, for this Conqueror represents the whole empire, precisely as does Daniel's "image of a man;" and the cause is that of Him who is "the word of God," and who is engaged to "restore all things," and to rescue his servants from the dominion of the Dragon, or the god of this world, and to "put down all rule, and authority, and power," whether in the East or in the West.

It is true, that no destruction will take place, except in perfect concert with the declarations of the word of God or the word of his mouth, yet is an opinion entertained, that the kingdom of peace and righteousness will be established without bloodshed; but "the sword with which he smites the nations" can hardly be considered a peaceable instrument, though it may be used in perfect agreement with the word of his mouth; and it seems impossible to entertain any other view of the subject, than that a precisely similar sword to the one with which the Beast smote his subjects is intended, for there it is expressly declared, that "he who killeth with *the sword* shall be killed with *the sword*," the nations thus predicted being the nations of the Roman earth. "The Rod of Iron" has been sufficiently explained, as denoting dominion over the Western Empire, and Italy in chief. "The wine-press of the fierceness and wrath of Almighty God," which he treads, is obviously that with which the battle of Arma-

geddon is connected, over which He who has the golden crown of Israel on his head, and is seated on a white cloud, then presides ; but many persons have asserted, that the Jew has nothing to do with the Apocalypse, yet is this vision of the nineteenth chapter closely connected and is perfectly synchronical with *Isa. lxiii.* In that prophecy He who comes from *Edom*, and with dyed garments from *Bozrah*, (*Edom* and *Bozrah* being the acknowledged symbols of the Roman Empire, both by Jewish and Christian writers,) declares that his garments are stained with the blood of his enemies, that "the day of vengeance is in his heart, and the year of his redeemed is come;" and this chapter, both as it respects *the year of his redeemed* and the day of vengeance, as well as the enemies to be overthrown, is parallel with that of *Isa. xxxiv.*, which has other symbols of "the Sun, Moon, and Stars," obviously connecting it with the sixth Seal of St. John ; but there can be no doubt that He who then appears, whether in the thirty-fourth or in the sixty-third chapters of St. John, comes on behalf of his own Ancient People, and so must this Mighty Conqueror in behalf of his Jewish Bride, which is a symbol of similar import, as is indeed revealed by Isaiah himself, li. 21-23. On his whole vesture is written the name of "King of kings and Lord of lords," and this in reference to the four tyrannies, each of which has uniformly usurped these titles ; nor less the Papal or Mohammedan Sovereigns, even to the present day ; but this august title is also specially written "*on his thigh*," and this symbol must have some particular intention. The thigh is the seat of the sword, and in reference to Daniel's image of a man, it is also symbolical of the Macedonian Kingdom. The prophecy of Ezekiel makes it evident that he who is to measure the temple of the future day, and to lay the foundations of the City of the Twelve Tribes, is "*a man like unto brass*," that is, a Macedonian Agent, and this seems to constitute the mystery of the symbolical thigh. He inscribes his name on Macedonia as a portion of his

sovereign domain, and makes use of it as his instrument of vengeance, even at the time he goes forth to conquer; and a previous separation of the Greek States from the Turkish Power, which may be reasonably expected, professing also as they do the Christian faith, and delegated as they seem, in providence, to be the forerunners in the great work of breaking up the existing tyrannies of the Roman world, would be that accomplishment of the symbol. So likewise the "arms and feet" of the Governor of the Churches being "*like unto polished brass*," are similar symbols. He stands, therefore, on Macedonian ground, and the instruments he employs to wield his two-edged sword, are equally Macedonic. (*Rev.* ii. 12; i. 15; *Dan.* x. 6.) It may be presumed, that this is no fanciful, far-fetched, or forced interpretation, but a plain, simple, and intelligible explanation of the symbolic language.

An Angel stands in THE SUN, and invites "*the fowls that fly in the midst of heaven*" to the supper of the great God." The midst of heaven has been previously explained of Palestine, and *the fowls* of heaven are a symbol denoting the Jewish Nation (*Dan.* iv. 12—21.); but it may become a question as to that sun from which the invitation is addressed, yet as it is to a banquet of the enemies of God, it may reasonably be supposed, that "the Sun of Righteousness" has now arisen on the political horizon, and at a time when "the Sun," denoting the Dragon and the Beast, is now descending into darkness. There is an obvious contrast between the Sun of Righteousness and the Sun of his Enemies. His enemies would not invite to the banquet, because their soldiers and great men are to be the food on the occasion. It is clear, therefore, that the sun in question must be the sun of the new dispensation, not of the old, and the fowls of heaven must be those who partake of the spoil, viz. the Jews.

The event of the battle is instantly decided, and the Beast and False Prophet are cast into "the lake of fire and brimstone," which is a final judgment, as to these powers, and "all the fowls are filled with their flesh," that is, with their riches and strength, agreeing with *Isaiah*

lxvi. 14, as to a similar desolation of the Gentiles: "I will extend peace to her (the daughter of Zion) like a river, and the glory of the Gentiles like a flowing stream;" or, lxi. 6, "Ye shall eat the riches of the Gentiles, and in their glory ye shall boast yourselves," so that the last deliverance will be like the first, in which the Egyptians were both spoiled, and their forces destroyed, and then also will the "Gentiles come to their light, and Kings to the brightness of their rising," or as St. John predicts, they shall bring their glory and their honour into that great and holy city. It may be a question what is intended by the lake of "*fire and brimstone*," but it is evident, that the Roman power is then subdued and its strength wasted; and as clear that the future empire, the fifth Universal Kingdom of the Lamb, will be the site of the four Tyrannies, including Assyria, Israel, and Egypt. The Roman power, therefore, will be expelled from the bounds of the empire, and possibly be driven to the plains of Tartary, the original abode of the Gothic as well as Turkish hordes. This suggestion seems countenanced by the next verse.

This chapter is also synchronical with *Dan.* vii. 9—14 26, 27; *Hosea* xiii. 14 to the end.

REV. XX.

COMMENCES with a continuation of the same judgment. The Key which had been given to the Mohammedan locusts, or to the desolating power of the fifth Trumpet, or to the star of that Trumpet, is resumed by the Angel from Heaven, or the Angel of the Church, and he binds the Dragon with a great chain. As the bottomless pit or great deep, denotes a revolution, and the Dragon is the Turkish Empire, the chain which may be well supposed to be composed of links of *iron*, seems to denote the power of the Roman Empire, as in *Dan.* vii. 27, the kingdom having then become that of the Saints. These symbols, without straining the sense, or even too minutely interpreting the symbols, may intend that the Turkish power, though not absolutely then driven out of the bounds of the empire,

is nevertheless brought into thorough subjection; and it is evident from *Dan.* xii. 7, even when the times of the Gentiles shall have been fulfilled, and the power of the holy people shall cease to be scattered, yet that nevertheless Mohammedism will remain, according to xii. 11, for a period of thirty years beyond the deliverance of the Holy People. So also does it appear, that when the Roman Beast is judged, the lives of the other three Beasts are still spared for a season and a time. A seal is however now set upon the dragonic power for a certain period, which afterwards assumes the form of Gog and Magog under the last woe Trumpet, and then rises to recover possession of its ancient empire; but this event is subsequent to the restoration of the twelve Tribes to the land of their fathers, as is fully proved by the prophecy of Ezekiel.

The first judgment of St. John synchronises with the judgment of Daniel, and is the consumption of the little horn of the Beast, or of the Papal Power and of the Beast, or the Roman Empire, which vision of Daniel coalesces, in point of time, with *Rev.* iv. 4; v. 11; the first judgment of St. John being the dissolution of the mystery (*Rev.* vi. 1 and x. 7.). If the Jewish power be the central and last universal power, the "twenty-four thrones" of *Rev.* iv. 4, must be those of the Patriarchs and Apostles, and constitute one united temporal and ecclesiastical power, Christ being the foundation of the glorious superstructure of authority. It is remarkable, that the number of thrones is not mentioned *Rev.* xx. 4, nor the central throne as in *Rev.* iv., and yet there are many obvious synchronisms between these chapters, in reference to the judgment. Those who have the mark of the Beast and of his Image are however judged, and this supposes that they who now judge have authority in the Western Empire, and those who have suffered for "the witness of Jesus," (Christians,) and for "the word of God," (Jews,) are their accusers, and also live and reign with or for Christ during the great day of judgment; because, for reasons stated, the Roman judgment is only a sign of the second coming of the Son

of Man. Though this may be a partial, it is also a positive, resurrection from the dead, and they are blessed and holy who have part in this resurrection. Whatever difficulties may stand in the way of this view of the subject, or however it may militate against unbelieving and prejudiced hearts, yet it may be asserted, that if Daniel is to "*stand in his lot* at the end of the days," he who has testified against the tyrannies and shown their ways, which probably occurs at the end of the twelve hundred and sixty days, and which declaration seems to intend an absolute resurrection from the dead, it is more than probable, nay certain, that the same opinion may be entertained of many other persons, who shall also rise and stand in their lots at the end of the same twelve hundred and sixty days; and there can be little difficulty in deciding, that the first judgment of St. John takes place on the expiration of the forty-two months of the Beast and his Image.

The predicted woe of the seventh Trumpet seems intended by verses 7—9. "Satan" is said to be loosed, and "the Devil" receives the judgment, but it is "the Dragon" which is bound; and this is an important consideration, for it must be the same Dragon that went forth to war against *the Lamb*, who is "Lord of lords, and King of kings," which is bound, and is afterwards loosed. In *Rev. xii. 9*, these three titles of Dragon, Satan, and Devil, are obviously synonymous, but the Dragon is clearly the Universal Tyranny, embodied in the latter days in the Turkish Power, and is found in alliance with the Beast and False Prophet, and is the same power, which towards the close of the day of judgment, or symbolical period of "a thousand years, or one day," stirs up the numerous tribes of Mohammedism in every part of the world, to break up the kingdom established by God. The result is certain, "He comes to his end, and none shall help him." (*Dan. xi. 45.*)

It is, however, an important question, whether "the thousand years" be a real or a symbolical period; for it is a matter of infinite concern, whether the last day of judgment be near, or distant as so many imagine, anticipating a glorious period of a literal thousand years;

though it ought not to affect the true Christian, but rather interest his mind to consider it as being near, and to him it ought to be in every respect desirable, and to be ardently longed for. There seems evidence, however, amounting almost to certainty, that even the second Judgment of St. John, which is the "coming of the Lord Jesus Christ in glory, and all his holy Angels with him," cannot be far distant, for that event must depend on the final overthrow of the Dragonic Empire; and that this will be "the time of the restitution of all things predicted by all the prophets since the world began," and the utter annihilation of that murderous tyranny which has existed from the days of Cain to the present hour, seems the very echo of all the prophets, who have no event predicted, beyond the period of setting up the last fifth Kingdom of the Saints, or of him who is "like the Son of Man," probably the first Adam, who receives the kingdom again from the second Adam, who is the Judge upon the throne. The connexion existing between the prophecies of Ezekiel and St. John, proves, in reference to Gog and Magog, that one event is predicted, for then Ezekiel declares, "He, (the Lord God of Israel,) is to be sanctified and glorified in the eyes of all nations," and is to "set his glory in the midst of his people Israel," which is the language of St. John xxi. 3. Zechariah declares, that "His feet are to stand in the last day on the Mount of Olives," when a similar judgment takes place; and Jeremiah, that "in the last days, Men shall call Jerusalem, the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, in Jerusalem;" the throne of St. John seems to be that same Jerusalem, now made "*great and white*," as is also predicted by Joel iii. 17, and as the city, which is *great and holy*, it is a fit throne for such a glorious empire.

But if the first Judgment of St. John synchronise with the judgment of Daniel at the end of the twelve hundred and sixty years, (vii. 10, 11.) and with the ceasing to scatter the power of the holy people on the termination of a similar period, (xii. 7.) the next important circumstantial

event of Daniel which deserves consideration in this place, is, "the taking away of the abomination which maketh desolate," at the end of the twelve hundred and ninety days; for the period of blessedness arises at the end of the thirteen hundred and thirty-five days, and no other prophetic event afterwards takes place. In tracing the symbols of the fourth Seal, and the prophecy of Hosea concerning *death and hell*, it may be presumed, that under the figure of these two highly symbolical expressions, the dominant Papal Power in the West, and the Mohammedan Power in the East, are prophetically designated; but DEATH, or the Papal and Roman Power, or the Beast and False Prophet, is judged at the first Judgment of St. John, or at the Roman judgment of Daniel at the end of the twelve hundred and sixty days; and the second judgment of St. John must therefore be the judgment of the Dragon, or HELL, or the Mohammedan "abomination which maketh desolate" at the end of the twelve hundred and ninety days; and the interval between these two periods, is, "the great and terrible day of the Lord," as predicted by *Malachi* iv. 1—5, and *Joel* ii. 30—32, a prophetic month, therefore, of thirty years. It may seem difficult to reconcile a prophetic month of thirty years with a prophetic period of a thousand years, but St. Peter refers to the day of judgment, which is "to come as a thief in the night," when he declares, that with the Lord, "a thousand years are as one day, and one day as a thousand years; and "the thousand years," therefore, are a symbolical day or period of judgment, and those who are said to live and reign with Christ, exercise the authority for him during that great and terrible day of the Lord. This point will be confirmed by the next symbol.

St. Peter, in reference to the same subject, speaks of a "new heaven and earth wherein dwelleth righteousness," and this, according to promise: now that promise must be the one made to *Isaiah* lxxv. 17, 18, "For behold, (saith the Lord,) I create a new heaven and a new earth, and the former shall not be remembered nor come into mind.

But be ye glad and rejoice for ever in that which I create ; for behold I create *Jerusalem* a rejoicing, and her people a joy. And I will rejoice in *Jerusalem*, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying ;" and this is confirmed *lxvi. 22*, " For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, *so shall your seed and your name remain.*" Hence it is evident, that Jerusalem is compared to the earth, and her people to the heavens, or vice-versâ. Every prophecy of the Apocalypse has hitherto been connected with the People of Israel, and so must *the new heaven and new earth of St. John*, which is " the great and holy city " of St. John, with the inhabitants thereof, who " have their father's name written on their foreheads," the twelve tribes, *the first-fruits* of which were sealed, and stood on Mount Zion, previous to the Papal Judgment of chap. xiv. The " heaven and earth which *pass away*" are, therefore, the tyrannies which pass away ; and let it be recollected, that the expression of Christ himself, is, in the very language of St. John, that "*Heaven and earth shall pass away*, but not one jot or tittle of his word should pass away," which words were spoken on that memorable occasion, when he predicted the desolations of the Moham-medan Power ; but he repeats the words, and Commentators have been willing to believe, that the repetition of an expression denotes certainty doubly assured, precisely according to the genius of the Hebrew language, which, for instance gives, *tov* good ; *tov tov*, very good, so He repeats the expression, " Heaven and earth shall *pass away*, but *this generation*, (the people of Israel, though Jerusalem be *trodden down*, and the Jews led captive into all nations,) *shall not pass away.*" The new heaven and new earth must, therefore, be those of the People of Israel.

But the expression of " Heaven and earth passing away," is connected with another symbolical phrase, which unites it more immediately with the history of the tyrannies, and shows that it is synchronical with the judgment of the image of Daniel. That expression is, that " *no place*

is found for them." Now these are the very words adopted by the Holy Spirit, concerning the Metallic image, for in *Dan. ii. 35*, on the dissolution of its component particles, when reduced comparably to "the *chaff* of the summer threshing-floors," or according to Isaiah, as "thistle down before the whirlwind," *the wind* carries them away, and "*no place is found for them.*" The attentive reader may well be left to draw his own inferences from the exact phraseology of these symbolical expressions.

The books opened may well be supposed to be the sealed book of *Rev. v.*, for no other book is mentioned in the Apocalypse except that of *Rev. x.*, consisting, in fact, of seven rolls or books, so also those of *Dan. vii. 10*, embracing the histories of the tyrannies; and another book of life, probably the little book of *Rev. x.*, or of the fifth Kingdom, was opened, and the dead were judged out of those things which were written in (probably) these books, and the sea, death, and hell, gave up the dead which were in them. The language of symbols, in consistency with other portions of revelation, demands a strict and correct interpretation; and however adverse to unfounded opinions, even though entertained for ages, be the interpretation of these symbols, they must, according to analogy, denote that all the remaining subjects of the Papal delusion and of the Mohammedan imposture are then judged, and are cast into the lake of fire, and Death and Hell seem, therefore, to be symbolical expressions, for literally they cannot be cast into the lake of fire. "And whosoever is not found written in the book of life is cast into the lake of fire," would imply more than merely the Papal and Mohammedan delinquents, and with the expression of "all the dead, small and great, standing before God," it may be inferred, that the resurrection is general and universal, as well as the judgment. Notwithstanding these remarkable revelations, it is obvious that the same period of time is connected with the final establishment of the fifth Kingdom, which perfectly agrees with the language of St. Paul, that "when He (Christ) shall have put down all rule, and all authority and power, then will he deliver

up the kingdom to the Father," even as he originally received it at his hands, the curse being then removed from the heart of man, and from the face of the earth.

It deserves consideration, that the prophet Isaiah, when speaking of the prophetic events of "*Death being swallowed up in victory*," and the Lord God wiping away tears from off all faces, and the rebuke of his people being taken from off all the earth," xxv. 8, connects them (xxvi. 1.) with these words, "In that day shall this song be sung in the land of Judah, &c." So also when "the earth shall disclose her blood, and shall no more cover her slain," (21.); or, "their enemies die and shall not live, but are visited and destroyed, and their memory made to perish," (14.); their "dead men live and arise the dead body" of the Lord their God, and this at the time of indignation, when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." It is true, these are remarkable expressions, but the inquiry may be raised, whether these prophetic designations, and so also *Isa. xxx. 27—33*, be not as much connected with the final day of judgment, as even the second Judgment of the Apocalypse.

REV. XXI.

THE new kingdom, or the state of the new heaven and earth, an empire both political and spiritual, or temporal and ecclesiastical, is described in the first eight verses of this chapter, for the canon of prophecy there closes; and even these verses may be considered an amplification of the symbolic terms "Heaven and Earth," the synchronism of this heaven and earth, in which "there is no more sea," according precisely with the prophecies of Isaiah and Micah, that when the mountain of the Lord's house shall be established on the top of the mountains, "there shall be no more war," for nation shall not lift up sword against nation, but shall beat their swords into plough-

shares, and their spears into pruning-hooks, and "*shall learn war no more.*" It is the empire of *the great mountain*, the kingdom of peace and righteousness, which shall fill the whole earth.

It is obvious, that the second verse is synchronical with the eleventh of this chapter, and as, in the ninth verse, St. John is told that he will be shown "the Bride, the Lamb's wife," and sees only the holy city, verses 2 and 10 are synchronical with *Rev. xix. 7, 8*, where that bride is actually seen, and that before the Great and Mighty Conqueror goes forth to battle; the descent, therefore, of the Holy City from Heaven is, in fact, the rise of that kingdom and church which is symbolised by the Bride and by the Mighty Conqueror; and the canon of prophecy must necessarily close, in point of fact, with the first verse of this chapter, every other portion of the two last chapters being explanatory of the Great and Holy City, which may very justly be supposed to increase in glory from the first vision of the bride to the termination of the second Judgment, when the kingdom, temporal and spiritual, is fully and finally established, erected as it is on the ruins of "the Great City," and "the Great City Babylon."

There are two other points which require investigation as to their synchronisms. The first point concerns the third verse, which is a parallel prophecy with *Ezek. xxxvii. 26—28*, and with all other prophecies where the words occur, "*and they shall be my people, and I will be their God,*" and that the Spirit of God is of one mind, admits of no question; the revelation of St. John, in this particular passage, concerns the twelve tribes of Israel as much as any other portion of Scripture. Equally so does the fourth verse agree with the supplementary history of the fifth Seal, showing that the same people are intended, which accords perfectly with *Isaiah xlix. 10*, which undoubtedly concerns that people.

In this portion of the Apocalypse also, do the synchronical words of "true and faithful" occur, which are the titles of Him who goeth forth to the battle of Armageddon.

Connecting, therefore, this vision with the time of the Mighty Conqueror, in the defence and rescue of his Jewish bride, it is on such an occasion that the words may be considered uttered, "Behold, I make all things new." The eighth verse of this chapter denotes the characters subjected to the second death, and the *seven epithets* may well be supposed to apply to the seven heads of the Dragon, for the contest is truly between Him who now rules, and that hellish tyranny which has lorded it over the minds, and not less the bodies of men, from the very beginning of the mysterious time.

Although the declaration that the characters described have their portion in "the lake which burneth with fire and brimstone," which synchronises with *Rev. xx. 10*, it cannot be disguised, and ought boldly to be maintained, that the last sentence of revelation closes with the destruction of all the ungodly, and leaves their state apparently irrevocable, at least there is no ray of hope for dwelling on the mercy of God contrary to his justice, God being equally glorified in judgment as in mercy. It is on the mercy of God which the impious sons of men fasten, without considering that every divine perfection must be manifested. He who is holy is still holy, whatever be the aggravated crimes of his creatures; His law remains the same, however transgressed; creatures in his sight can be as nothing, unless obedient to his holy commands, given for their good; the righteous Lord judgeth righteously. All the designs of God terminate in his own glory and in the vindication of his Divine attributes, and he is as just in destroying those who will not have Him to reign over them, as in saving his own beloved people, who confess and adore his name, whether they be the lineal descendants of Abraham, or the seed of faithful Abraham; yet, with his chosen seed, there is a special covenant of mercy, difficult indeed to define, yet abounding in sovereign grace and distinguishing love. It is not for man to dictate or to impeach the counsels of the Holy One. The Lord, He is God, and doeth as He will, both in the armies of Heaven and amongst the kingdoms of the earth.

REV. XXI. 10—27.

The Great and Holy City.

HAVING previously explained many of the symbols, and asserted the fact, that this city symbolises the last Universal Kingdom of the Saints, or People of the Holy Ones, precisely as the "Great City Babylon," and "the Great City," do the universal empires, few remarks are required to identify it with the kingdom of the Jewish nation. Glorious as may be the description of the great and holy city, and exciting anticipations of the blessedness of the times connected with it, it does not exceed the rapturous descriptions of the future glory of the children of Israel, as predicted by the prophet Isaiah. It is also obviously connected with Ezekiel's prophecy of the city of the twelve Tribes, when the glory of God enters the temple from the East, in reference to its form, which is square, and its gates which have the names of the twelve tribes of the children of Israel inscribed on them. The circumstance also of Ezekiel being carried to a high mountain in the land of Israel, and a man like unto brass being deputed to measure the temple, and city, and holy oblation, in his presence, coincide with similar symbolical marks of the city of St. John.

If, on the twelve foundations of this city, that is, of the intermediate walls of the twelve gates, be inscribed the names of the twelve apostles of the Lamb, what is this but to state, that "they shall sit on twelve thrones, judging the twelve tribes of Israel," for the gate is the seat of judgment; or that those who are to be the inhabitants thereof, and are to have their father's name written on their foreheads, "shall look on Him whom they have pierced, and mourn:" Him who is "the Father of the Eternal Age," or "the Ancient of Days," of "the increase of whose government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it

and to establish it with judgment and with justice thenceforth and for ever." (*Isa.* ix. 7.) Certain is it, that no Sun nor Moon will be required to govern and direct, or enlighten the inhabitants of that city, but Him who is the Sun and Moon of his people Israel, "the Lord will be their everlasting light, and their Mighty One their glory." In giving to that people the precedence in every thing which concerns the future glory of the Redeemer, is in perfect consonance with the scriptures of truth, for they are to be, as predicted, "life to the dead," or as has been beautifully expressed, "are to sweep all nations in their train," when he who establishes his kingdom in truth and in righteousness shall be "THE GLORY OF HIS PEOPLE ISRAEL."

REV. XXII.

THE observation concerning the synchronism of the former chapter applies also to the first verses of this chapter, for "the river of life" and "the trees for the healing of the nations" are the same as those of *Ezek.* xlvii. 8, 9, 12. It would be absurd to consider either the city, the trees, or the river, in a literal sense, and yet how many marvellous expressions have been uttered by good men, as to the height and size of this city, or as to its cubic proportions, the very essence of perfection in their unmeaning and ill-digesting minds. This tree and river are clearly represented in the first Psalm, where the contest between the Dragon and the Lamb, and the future condition of mankind are equally represented, under the character of the ungodly and the righteous man, and so in many other prophecies. The symbolic character of the rivers of their enemies denotes desolation, and intends armies; the river of life, a copious out-pouring of numerous preachers of righteousness and peace; so a tree is a spiritual symbol, and synchronises with *Ezek.* xvii. 24, when "*all the trees of the field shall know that the Lord brought down the high tree, exalted the low tree, dried up the green tree,* (the sign of his own time upon earth,) and will make

arrogating to ourselves their privileges, and are "*boasting against the branches,*" the very crime denounced by St. Paul. When, however, the Lord shall have given them a new heart, as predicted by Moses, for his own name's sake; shall have fulfilled the covenant of Jeremiah; have poured out upon them the spirit of grace and supplication, according to Zechariah; have breathed life into the dry bones, and sprinkled clean water upon them, agreeably to the prophecy of Ezekiel; when "*in the place in which it was said unto them, ye are not my people, there they shall be called the Children of the Living God,*" as Hosea has declared; or shall become "*the inheritance of the Lord of Hosts,*" promised by Isaiah; or when "*the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again,*" as predicted by Zechariah; then it will be seen whether or not the sealed ones of St. John be "*the Protestant British Nation,*" or whether the descendants of the twelve Tribes "*who have washed their robes and made them white in the blood of the Lamb,*" be not the favoured people.

"*Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh before the Lord, for he is (new) raised up out of his Holy habitation.*" (Zech. ii. 10—13.)

"*And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, EVEN THE FIRST DOMINION. THE KINGDOM SHALL COME TO THE DAUGHTER OF ZION,*" (Micah iv. 8.); and then shall she "*look forth as the morning, fair as the moon, clear as the sun, and be terrible as an army with banners.*" (Cant. vii. 10.)

APPENDIX.

SCRIPTURE LINES OF TIME.

REIGN OF THE MESSIAH.

FULL GLORY OF THE KINGDOM OF THE SAINTS OR OF ISRAEL.

1335 Lunar, or Mohammedan years to Daniel's era of Blessedness.

A. D.
622

A. D.
1917

KINGDOM OF ISRAEL.

CONFLICT WITH GOG AND MAGOG.

1290 Lunar years to Extirpation of Mohammedan Abomination.

A. D.
622

A. D.
1873

JEWISH KINGDOM.

BATTLE OF ARMAGEDDON.

1260 Lunar years to the finishing of the Mystery, or ceasing of the Mohammedans to scatter the power of the Holy People.

A. D.
622

A. D.
1844

DEPRESSION OF THE GREEK EMPIRE.
A. D. 391 Solar years of 6th trumpet, or Turkish use.
1453

TYRANNY OF THE FIRST BEAST & PAPAL MOUTH.
A. D. 1880 Solar years Papal assumption of the doctrine of infallibility.
534

RISE OF THE JEWISH POLITY.
B. C. 2300 Solar Years of Ezra's decree to the incipient cleansing of the Sanctuary.
457

TRIUMPH OF THE SAINTS OVER ALL ENEMIES
B. C. 2300 Solar Years of Nehemiah's commission to the final cleansing of the Sanctuary.
428

A. D. 210 Lunar yrs. burial of the Turks.
1689

2560 SOLAR YEARS DURATION OF THE FOUR TYRANNICAL EMPIRES.

B. C.
604

or "Seven times" of the existence of the palm tree of Nebuchadnezzar, or the symbolic image of Daniel, when "the Heavens do rule."

N.B. The dates at the beginning and end of the lines mark the commencement and termination of the Chronological periods.

The particulars referred to are considered as dependant on the expiration of the several symbolical times.

The lunar years distinguish the periods which particularly affect the Mohammedans, lunar years being only in use amongst the nations professing that imposture. Solar years denote the periods relative to the Roman or Greek Empires, and the Western, or "Holy Roman Empire," and also the tyrannies which preceded them, the times of which were likewise calculated by solar years.

THE Author of "THE EVEN-TIDE" having published a notice, about four years since, as a brief prospectus of that work, with a desire to rouse the Christian world to a more intense consideration of those deeply interesting and prophetical indications which relate to these last times, again submits the observations then addressed to them, in the hope of exciting many more minds to the important study of prophetical subjects. More especially is it necessary, as we are advancing rapidly to that tremendous crisis, and "*day of trouble, such as never has been since man was upon earth,*" which may, "like a thief in the night," take the Christian world unprepared, because it comes "suddenly," and "in a day" also that the enemies of Christ "are not aware of."

THE EVEN-TIDE:

BEING A DEVELOPEMENT OF THE

MYSTERIES OF DANIEL AND ST. JOHN.

By J. A. BROWN.

IN the investigation of prophecy, many points will be discovered, respecting which the most celebrated commentators are unanimously agreed, and whose interpretation of them it would be deemed absurd for any succeeding writer to question. That the four beasts of the vision of Daniel, which in the succession of ages were to arise and desolate the prophetic earth, symbolize the four tyrannical monarchies, is a truth universally acknowledged, nor is it less certain that the *little horn* of the fourth "dreadful and terrible" Roman beast, before which three of the ten horns were to fall, typifies the Papal Kingdom. But if no man dare controvert such facts as these, it may well astonish the thinking

mind that events which have been taking place, and manifestly ripening, during many ages, for some great crisis, have excited so little attention.

Palpable as the truth must appear, that the duration of the little horn has nearly approached its appointed term, and that the "*time, times, and the dividing of time*," when the judgment of the Roman beast is to take place, must be drawing towards their close, it is nevertheless evident that, to the world at large, and, perhaps, equally so to the Christian public, those events which, divested of their figurative language, must in other words imply the dissolution and destruction of the present continental and papal powers, are still wholly unexpected, and occupy but little place in their thoughts. Of these very powers, it is however predicted, that they are to go down "*ALIVE*" into the pit, or in the full plenitude and prosperity of their strength, the very sign and symbol of their present hour of triumph. The suddenness of the judgment is indeed its grand characteristic.

On this momentous epoch depends another fact equally remarkable. Perhaps it has seldom entered into the minds of commentators, to inquire against whom or what nation the judgments designed by the four detestable tyrannies were to be directed, yet were the Jewish nation, and the kingdom of Israel, the predicted subjects of the galling affliction. Equally decisive is the evidence, that after the reign of the four monarchies, another kingdom shall arise which is to have the predominance, and assume "*the dominion under the whole heaven*," but of what kingdom can it be pretended, save of that which was to be depressed during the tyranny of the kings, and against which they were specially raised up as Divine judgments. The kingdom of Israel, which rises upon their fall, must, consequently, be the last predicted kingdom, even the dominion of the saints, against which the Eastern Mohammedan Horn, as depicted in Daniel's vision of the Ram and He-Goat, was also to exalt itself; which power, as well as the Papal little Horn, has its limited existence. These events seem to be the mysterious subject of all the prophecies.

Certain as is the fact, that the people of Israel have been desolated for their numerous transgressions, and that "wrath has come upon them to the uttermost," as the just consequence of filling up the measure of their iniquities, they are doubtless still preserved, though "scattered and peeled," and though "driven from the one end of heaven even unto the other," as the future recipients of the Divine bounty. Never were people so highly favoured, as when the "Shechinah" manifested itself in their tabernacle, and in their temple; but, though once outcasts from the presence of their God, they are still to be acknowledged by the nations of the earth, as "the seed whom the Lord hath blessed." God will be revealed "in Mount Zion, and in Jerusalem, and before his ancients, gloriously," and "his tabernacle is to be in the midst of them for evermore."

The simple elements of the prophetic records may, therefore, be resolved into the prophetic history of the Jewish nation, and to "the daughter of Zion will come even the first dominion." The usurping tyranny of the four kingdoms has been described by Daniel, under the prophetic symbol of "the image of a man," and to the Babylonian lion was the "*man's heart*," the emblem of the Jewish sovereignty, given. The power which subdues and incorporates the whole, has been designated by St. John under a similar symbol, that of a Mighty Conqueror, who is "King of kings and Lord of lords," and his kingdom, like that of the little stone which breaks in pieces the image, is to "fill the whole prophetic earth."—Yet has this simplicity of design been overlooked, and its important truths been enveloped in mystery. He, however, who is "true and faithful" to his covenant, and "in righteousness doth judge and make war," will not forsake his people, and will again be "their God."

Upon these principles has a new exposition of the prophecies of Daniel and of St. John been attempted; the "Apocalypse," as the celebrated Joseph Mede remarks, "being Daniel explicated, and Daniel the Apocalypse compressed:" with what success the attempt has been made is now sub-

mitted to the intelligent reader; but it may be observed that all commentators have lost sight of the Jewish nation in their illustrations of the Apocalypse; though Daniel has declared that the purpose of the revelation made to him concerned his people in chief. Such a scheme has necessarily led the author to a diligent examination of the Scripture symbols, and induced him to deviate widely from the general interpretation of many eminent commentators. It may, however, be asserted, without fear of contradiction, that the Revelation of St. John contains the same truths as the prophecy of Daniel; and that the predictions of the "greatly beloved" prophet may be reconciled with every part of the Apocalypse. This fact is important, because the chronological periods of Daniel, which terminate with the "consumption" of the Papal, and with the *eradication* of the Mohammedan little horn, and which close with the triumphant reign of blessedness, are explicitly revealed: but St. John, in like manner, concludes his sublime revelation with the establishment of the "GREAT AND HOLY CITY, THE NEW JERUSALEM;" which supersedes the tyrannical monarchies of the world, and overthrows the "*great city Babylon*," now rapidly verging to destruction. The time of this event is determined by the periods of Daniel.

These circumstances are confirmed by other parts of the Apocalypse; for, when the great and mighty Conqueror goes forth on his *white horse*, at the battle of Armageddon, he proceeds to the destruction of his enemies, and to the establishment of his own *fifth universal empire*: but, if this celebrated WHITE HORSE AND HIS RIDER symbolize an empire, homogeneity requires that the first four horses of St. John be likewise so interpreted. The *fourth* horse must then necessarily designate the Roman tyranny; and the riders "death and hell," are to be exclusively referred to the Papal and Mohammedan enemies; which up to the present hour continue to desolate the symbolic earth. An ample field is thus opened for an exposition, very different from any that has yet been given, to the sublime mysteries of the Apocalypse, but will agree perfectly with the pro-

phacies of Daniel. The first judgment of that prophet sits on the Papal little horn and on the fourth beast; that of St. John equally decides the fate of those which "had the mark of the beast, and the number of his name," and is to be considered as exclusively the judgment of the "Holy Roman Empire." With this period must, therefore, agree the *first scene* in the heavens of St. John: for then is the book UNSEALED, and the mystery is then dissolved. A comparison of the symbols of this vision will determine its synchronism with the prophecy of Daniel's judgment. From these points it is presumed that commentators have been mistaken in referring the first scene in the heavens, whence "*the thunders, lightnings, and voices*" proceed, which are the signs of the judgment, and the opening of the first seal, which is the dissolution of the mystery, to *the time* of St. John; these tokens demonstrating, on the contrary, that he is to be considered as only *prophetically* present, as must be equally supposed concerning him in all the other visions of the Apocalypse. The careful reader will discern the influence of this principle on the symbolical marks of the vision of the seventeenth chapter; for then the Papal harlot and the Western imperial beast, are on the point of *going into judgment*.

To ascertain the epoch of the last vision referred to, is, at the present moment, of the utmost importance, in any just comprehension of the Apocalypse, because then *the seventh short-lived head* was about to make his appearance. That head has, unquestionably, since *appeared*, and since *fallen*; and the event has determined it to be the Napoleonic head of the beast, considered as the reigning tyranny, which fell in the year 1814; and it is equally certain that "*the eighth, which is one of the seven,*" is NOW RULING. More light has, in fact, been thrown on the subject of prophecy during the past thirty years, than in many preceding centuries; and ample matter for a new commentary on the prophecies has been thus supplied.

Difficult as it may be to ascertain the truth, the author considers it to be imperative on those who profess to be

humble expectants of *the last kingdom*, to consider these things, lest, at the *second coming* of Christ, he take them, as well as his enemies, "unawares," and "as a thief in the night." If their attention be once more called to the subject of those signs which determine his near approach, it arises from a conviction of its infinitely important consequences to all who are now living. To enter largely on such a momentous topic, on the present occasion, would not be required; suffice it to say, that many interesting points are amply discussed, and their many symbols explained, in the volumes in question.

It may, however, be useful to suggest that, in the judgment of the author, we are *now* living in a most eventful and awful period, at a time when the blasphemous "*Holy Roman Empire*" has assumed its last tyrannical change; and that the beast has *now* actually "*ascended out of the bottomless pit,*" or chaos of the French Revolution, and will shortly "*go into destruction;*"—that the "*seven thunders have uttered their voices,*" and have distinguished PAST TIME by the seven continental wars of the last thirty years, marked as the terminations of those wars have been by *seven* distinct treaties of Peace, viz. of *Campo-Formio, Luneville, Amiens, Presburgh, Tilsit, Vienna, and PARIS*; and that the mighty angel is *about* "to lift up his *right hand*, and swear that" the tyrannical or mysterious "*time shall be no longer;*"—that the angel who was to proclaim the everlasting Gospel to the nations of the Roman world, has gone forth and propagated his commission, by the establishment of *FIVE National Bible Societies* in the *Roman world*, in the year 1814; and that the third angel is *now* about to proclaim "*Babylon is fallen, is fallen;*"—that the "*FOUR WINDS,*" which were to be restrained for a time, and which in this Work have been suggested to be the blasphemous "*HOLY ALLIANCE,*" are now about to "*hurt* (though not to *kill*) *the earth, the sea, and the trees;*" for these expressions, divested of their symbolical language, simply intend the desolation, but not the destruction of the whole empire, secular and spiritual; and especially does the time rapidly approach, when the last

fifth universal kingdom is to be established, and when all the tyrannical monarchies are to be subverted: which epoch is determined by the eventful exit of the mysterious *times*; because this is the time of the sealing of the 144,000 of the twelve tribes of Israel, as "the first fruits to God and the Lamb," the sure earnest of the approaching harvest, when they will be "gathered out of all nations."

Whether that kingdom, which is to be established, intend the *kingdom of Israel*, or, as synonymously called by Daniel, the kingdom of "*the saints*," or "*people of the Holy Ones*;" and whether the *first symptom* of its rise be not decided by the conflict of the Greek states with the Turkish Empire, as the rise of that kingdom, symbolically denoted by *the thigh* of the mighty Conqueror, (in conformity with the compound symbol of Daniel's image, which describes *the four* monarchies,) and upon which is now to be inscribed the name of "*KING of kings, and LORD of lords*," issuing, as it undoubtedly will do, in the final eradication of Moham-medism, and destruction of the Turkish power, are points worthy of consideration, and ought to be resolved in the mind of the reader.

The attention of the reader is earnestly directed to the scale of the chronological prophetic periods on page 137.

•• For Review of this Work, see "Imperial Magazine," and "Jewish Expositor."

FINIS.





